

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

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BOSTON, FEBRUARY 2, 1871.

Established January, 1823.
Volume 48.—No. 5.

ARE YOU CHRIST'S?—It is a simple question. Why should it be difficult to answer? "How may I know I am His?" you say. How do you know you are your father's, your mother's, your husband's, your wife's, your child's, your friend's? No reason answers to that knowledge. It is deeper than all reason, deeper than all thought. "My Beloved is mine, and I am His." How do you know? How foolish that question! That eye to eye, that soul to soul answers; how, you know not, but that it is you know perfectly. So you know you are Christ's. Your heart leaps up at the thought of Him. You fly to Him; you pour out your soul before Him; you dwell on His charms. You would give up, and do give all for Him. You count them but the vilest of offal, so that you may win Him. O how sweet He is to you! How you meditate all the day long on His divine beauties! His love, mercy, wisdom, power, tenderness, majesty. Even the night is made bright about you, in the charms of His countenance. Keep in that love. Be His now, entirely, always.

"Henceforth let no profane delight
Divide your consecrated soul."

The reason so many Christians doubt whether or no they are Christ's, is because of this division of their soul. Let your eye go coveting, and its singleness of vision and your fullness of light is gone. Divide your affections unlawfully, and you lose all true affection of any sort. If you seek other christ's, whether of doctrine or practice, you lose the Christ. If you get fond of business or pleasure, to the exclusion of this love as the absorbing whole, it soon vanishes away. It does not take the second seat. If it cannot have the first, it will have none. Come, then, to Christ. Give up all your heart to Him. Sink at His feet, into His arms. Take Him, poor sinner. He is infinitely near, precious, and divine. How calm, happy, holy you are in His presence! How blissful the repose! Accept Him now, and entirely. Sing, and pray as you sing—

"Fold me, O Jesus, in Thy arms,
[And feed me with immortal charms,
Till I awake in realms above,
Forever to enjoy Thy love."

May every soul enter into all this abundant experience, and never doubt that you are His and He is yours, all in all, forever and ever.

Mr. Alger is getting very mighty. He lately declared, in beginning a sermon, "I shall now demolish the whole doctrine of the resurrection of the body." Of course, it will never be heard of again. The next Sunday he promised to tell what would happen to the soul hereafter, and spending an hour in not showing it, he said, "There is the curtain of death, nobody knows what is behind it." Whereat two thousand boys and girls of various ages gave a round of applause, glorying that they were as the beasts that perish. How much happier and wiser was Dr. John Condor, on whose tomb in Bunhill Fields is this inscription:—

"I have sinned, I have repented,
I have trusted, I have loved,
I rest, I shall rise,
And, through the grace of Christ, however unworthy, I shall reign."

What will not Mr. Alger and his deluded followers yet give for that good hope through grace! Yet this boastful blasphemer against all Christian truth and the Lord Jesus himself, receives recognition in *The* (very)

Christian Register, which commends "the loyal, single-handed exertions of Mr. Alger's society" for sustaining such apostasy, and speaks approvingly of his "inspiring lead." Inspiring it is, but of what spirits? and it leads whither? "You are placing your feet on the first rung of a ladder," says Huxley, after preaching his atheistic materialism, "which in most people's estimation is the reverse of Jacob's, and leads to the antipodes of heaven." Even so this leadership is to "the abyss." Alas that so many young men and women rush down such steep places, that a scholarly and able guide urges them downward, and that a "Christian" journal has only commendation and not rebuke for such words of death.

THE STATE POLICE of Massachusetts, being the only body of the kind in the country, and having been engaged chiefly against the liquor traffic, and being consequently subject to much criticism, and more consideration, the annual report of its chief constable, Major Jones, is looked for with especial interest. That report, submitted last week, has many excellent points. It shows how much work has been done by this body in the five years of its existence, how it has conquered much of the opposition that has appeared against it, and how pleasantly it now works in with other city police forces of the Commonwealth. He says they instituted the last year 14,275 complaints, and in five years, 40,876. The fines and costs collected last year amounted to \$192,710.75; and for the five years, \$685,389.70. The fines of last year exceed those of the year previous by \$51,433.13. Of the prosecutions, 7,963, or more than one half, were for violations of the liquor act; 873, nuisance act (also liquor); houses of ill fame, 116; gambling, 300; Lord's day 401. The amount of stolen property restored during the five years he values at \$89,003.78; amount of liquor seized, 215,418 gallons, valued at not less than \$200,000, which, with the attorney's fees, and other fines, he reckons as costing the liquor dealers to carry on their business in that time over a million of dollars (\$1,025,389.70). He denounces the ale and beer saloons as containing all sorts of strong liquors, and asks that they should be put under the penalties of the Prohibitory law, in case they are found keeping spirituous liquors. He declares the increase in the manufacture of malt liquors has been very great. Thus he puts this evil:—

"There were 93,286 barrels more of fermented liquor made in the first nine months of 1870 than in the first nine months of 1869, and 25,482 more barrels made in the nine months of 1870 than during the whole of last year. The increase has been nearly fifty per cent. Nothing short of seizure and confiscation of all kinds of malt and spirituous liquors found in these saloons will ever purify and separate the ale and lager-beer traffic from the common bar-room trade. Drunkenness, otherwise, never can be checked."

He ought to have said, nothing but the complete prohibition of this sale can "check drunkenness." He rejoices over the breaking up of gambling dens, and destruction of their costly implements, so that he thinks the business is about all driven to Providence, New York, and such virtuous places. He has to slap a little those "modest and good men" who slap him a great deal,—those who wanted the last law more stringently enforced, and who even yet think that those bars in this city ought to be cleaned out, which have "Tom

and Jerry" hung over their bottles, mixed on their counters, and drank before them, "taken standing," and not always hidden away in a stall. He thinks the "laws have been enforced closely up to the point which public opinion will tolerate or sustain," though he does not say what business a police officer has to ask how much he shall enforce a law given him to execute. Is he the Legislature, as well as the Constable? "The State, it is me," such a gentleman can say. The Chief Constable of France is surpassed by the Chief Constable of Massachusetts. The former made kings, the latter laws. The Legislature must receive with meekness the suggestion that they do not know what the people want, but their highest sheriff does. He also informs us that "beyond this point of public opinion it is folly to proceed." The folly is in his presuming to establish such a point. It is as easy to-day in Boston to stop the universal sale of liquors in restaurants, as that over bars; nor will the latter cease till the former does. The old Prohibitory law could have been, and was, as well enforced as the present free rum bill is, for free rum he confesses it is, in the saloon business. His course has done not a little to demoralize us, and such words as these increase the demoralization. We hope he will cast off all such excrescences, and make his generally good work better and best by a perfect obedience to a perfect law.

Church Extension had a good lift at Providence last week Sunday. Rev. Messrs. McCabe and Spilman, of Georgia, preached and spoke, and the former sang, and over a thousand dollars were collected. Bro. McCabe has been at Fall River and New Bedford last week. He expects to be in Boston the third Sabbath in February. The cause is getting under good headway.

The Register has found out at last the origin of earthquakes. It says:—

"One of our missionaries in India reports a conversation which he has had with 'an intelligent native' at Calcutta. The missionary asked the native how he accounted for earthquakes, and received this answer: 'The earth rests on one horn of the sacred bull. The bull gets tired of holding it on one horn, and gives it a toss upon the other. Hence the earthquake.'"

Having discovered their cause, will it now tell us their end or moral purpose. Why does the sacred bull get tired? Does the weight of earthly sins weary it, and does it seek to throw them off? Having rejected the Christian view of these providences, will it please give us the Chunder Sen opinions.

Paris has capitulated. An armistice for three weeks by land and sea was signed on the 28th ult., at Versailles, by Bismarck and Favre. The Prussians occupy the forts. The French national guard will maintain order in Paris. All the other troops are to be held as prisoners of war. Prussia demands Alsace and Lorraine, one thousand million francs, forty ships of war, and one of the colonies. It is denied that the restoration of the Bonapartes is part of the programme. A plébiscite will be taken for choice of government. Emperor William thus devoutly closes his dispatch to his wife, "Thank God for this fresh mercy. May peace soon follow." Amen!

Original and Selected Papers.

The most perfect writer of songs of love in the English tongue in any age is Tennyson. Shakespeare only is his rival, and he is not superior. His poems are full of words of wooing and of wedded bliss. His "Miller's Daughter," "Princess," "Maud," are aflame with the holy light. Nothing even of his surpasses the following story of love, just published in a series of songs. In an age when prurient lust assumes this sacred name, when free love and like abominations flaunt their leoprous red in our eyes, as the blush of Heaven-created passion, these canticles ring forth golden bells, to recall lost men and women to "the chaste, holy, spiritual delights" of true affection. May every evilly possessed spirit read these songs and be delivered of the devil that torments it. May every true and happy heart live over their happiness in the rapturous lines.

TENNYSON'S NEW POEM.

THE WINDOW; OR, THE SONGS OF THE WRENS.

Your years ago Mr. Sullivan requested me to write a little song-cycle, German fashion, for him to exercise his art upon. He had been very successful in setting such old songs as "Orpheus with his lute," and I dressed up for him, partly in the old style, a puppet whose almost only merit is, perhaps, that it can dance to Mr. Sullivan's instrument. I am sorry that my four-year-old puppet should have to dance at all in the dark shadow of these days; but the music is now completed, and I am bound by my promise.

December, 1870.

A. TENNYSON.

I.

ON THE HILL.

The lights and shadows fly!
Yonder it brightens and darkens down on the plain
A jewel, a jewel dear to a lover's eye!
O is it the brook, or a pool, or her window-pane,
When the winds are up in the morning?

Clouds that are racing above,
And winds and lights and shadows that cannot be still,
All running on one way to the home of my love.
You are all running on, and I stand on the slope of the hill,
And the winds are up in the morning!

Follow, follow the chase!
And my thoughts are as quick and as quick, ever on, on, on,
O lights, are you flying over her sweet little face?
And my heart is there before you are come and gone,
When the winds are up in the morning!

Follow them down the slope!
And I follow them down to the window-pane of my dear,
And it brightens and darkens, and brightens like my hope,
And it darkens and brightens, and darkens like my fear,
And the winds are up in the morning.

II.

AT THE WINDOW.

Vine, vine and eglantine,
Clasp her window, trail and twine!
Rose, rose and clematis,
Trail and twine and clasp and kiss,
Kiss, kiss; and make her a bower
All of flowers, and drop me a flower,
Drop me a flower.

Vine, vine and eglantine,
Cannot a flower, a flower, be mine?
Rose, rose and clematis,
Drop me a flower, a flower, to kiss,
Kiss, kiss—And out of her bower
All of flowers, a flower, a flower,
Dropped, a flower.

III.

GONE!

Gone! till the end of the year,
Gone, and the light gone with her and left me in shadow
here!
Gone—flitted away,
Taken the stars from the night and the sun from the day!
Gone, and a cloud in my heart and a storm in the air!
Flown to the east or the west, flitted I know not where!
Down in the south is a flash and a groan: she is there! she
is there!

IV.

WINTER.

The frost is here,
And fuel is dear,
And woods are bare,
And fires burn clear,
And frost is here
And has bitten the heel of the going year.

Bite, frost, bite!
You roll up away from the light
The blue wood-louse, and the plump dormouse,
And the bees are stilled, and the flies are killed,
And you bite far into the heart of the house,
But not into mine.

Bite, frost, bite!
The woods are all the searer,
The fuel is all the dearer,
The fires are all the clearer,
My spring is all the nearer,
You have bitten into the heart of the earth,
But not into mine.

V.

SPRING.

Birds' love and birds' song
Flying here and there,
Birds' song and birds' love,
And you with gold for hair!
Birds' song and birds' love,
Passing with the weather,
Men's song and men's love,
To love once and forever.

Men's love and birds' love,
And women's love and men's!
And you my wren with a crown of gold,
You my Queen of the wrens!
You the Queen of the wrens—
We'll be birds of a feather,
I'll be King of the Queen of the wrens,
And all in a nest together.

VI.

THE LETTER.

Where is another sweet as my sweet,
Fine of the fine, and shy of the shy?
Fine little hands, fine little feet—
Dewy blue eye.
Shall I write to her? Shall I go?
Ask her to marry me by and by?
Somebody said that she'd say no;
Somebody knows that she'll say ay!

Ay or no, if ask'd to her face?
Ay or no, from shy of the shy?
Go, little letter, apace, apace,
Fly!
Fly to the light in the valley below—
Tell my wish to her dewy blue eye:
Somebody said that she'd say no;
Somebody knows that she'll say ay!

VII.

NO ANSWER.

The mist and the rain, the mist and the rain!
Is it ay or no? Is it ay or no?
And never a glimpse of her window-pane!
And I may die but the grass will grow,
And the grass will grow when I am gone,
And the wet west wind and the world will go on.

Ay is the song of the wedded spheres,
No is trouble and cloud and storm,
Ay is life for a hundred years,
No will push me down to the worm,
And when I am there and dead and gone,
The wet west wind and the world will go on.

The wind and the wet, the wind and the wet!
Wet west wind, how you blow, you blow!
And never a line from my lady yet!
Is it ay or no? Is it ay or no?
Blow then, blow, and when I am gone,
The wet west wind and the world may go on.

VIII.

NO ANSWER.

Winds are loud, and you are dumb:
Take my love, for love will come,
Love will come but once a life.
Winds are loud and winds will pass!
Spring is here with leaf and grass:
Take my love and be my wife.
After loves of maids and men
Are but dainties dressed again:
Love me now, you'll love me then:
Love can love but once a life.

IX.

THE ANSWER.

Two little hands that meet,
Clasped on her seal, my sweet!
Must I take you and break you,
Two little hands that meet?
I must take you and break you,
And loving hands must part—
Take, take—break, break—
Break—you may break my heart,
Faint heart never won—
Break, break, and all's done.

X.

AT!

Be merry, all birds, to-day,
Be merry on earth as you never were merry before,
Be merry in heaven, O larks, and far away,
And merry for ever and ever, and one day more.

Why?

For it's easy to find a rhyme.

Look, look, how he flits,
The fire-crown'd king of the wrens, from out of the pine!
Look how they tumble the blossom, the mad little tis!
"Cuck-oo! Cuck-oo!" was ever a May so fine!

Why?

For it's easy to find a rhyme.

O merry the linnet and dove,
And swallow and sparrow and thrush, and have your
desire!
O merry my heart, you have gotten the wings of love,
And flit like the king of the wrens with a crown of fire.

Why?

For it's ay ay ay, ay ay.

XI.

WHEN?

Sun comes, moon comes,
Time slips away.
Sun sets, moon sets,
Love, fix a day.

"A year hence, a year hence."
"We shall both be gray."
"A month hence, a month hence."
"Far, far away."

"A week hence, a week hence."
"Ah, the long delay."
"Wait a little, wait a little."
"You shall fix a day."

"To-morrow, love, to-morrow,
And that's an age away."
Blaze upon her window, sun,
And honor all the day.

XII.

MARRIAGE MORNING.

Light, so low upon earth,
You send a flash to the sun.
Here is the golden close of love,
All my wooing is done.
O the woods and the meadows,
Woods where we hid from the wet,
Siles where we stayed to be kind,
Meadows in which we met!
Light, so low in the vale,
You flash and lighten afar:
For this is the golden morning of love,
And you are his morning star.
Flash, I am coming, I come,
By meadow and stile and wood:
O lighten into my eyes and my heart,
Into my heart and my blood!
Heart, are you great enough
For a love that never tires?
O heart, are you great enough for love?
I have heard of thorns and briars.
Over the thorns and briars,
Over the meadows and stiles,
Over the world to the end of it,
Flash for a million miles.

MABEL'S WARFARE.

BY HER FRIEND.

V.

"Every real life is a story, were it only told."

All this alternate expectation and disappointment, in its most intensified form, was endured by poor Mabel. The first week at home was a week of the severest suffering she had ever known. No letter came from her false friend; and when Saturday night came he failed to appear to account for the strange and distressing silence.

Ah! my dear maidens, such a Sabbath as Mabel struggled through may none of you ever know.

All at home had noticed her eagerness to hear from the post-office, and her deepening dejection at each fresh disappointment. Her parents understood it very well, and so did James, her elder brother, a wild and wicked youth, given to bad company and strong drink; a rude, rough desperado, whose one redeeming quality was admiration and love for his sister Mabel.

"If that fellow forsakes her and breaks her heart, I'll murder him," resolved James as he saw the cheek of his sister fade, and her eyes always filled with tears.

With Monday morning, in the midst of washing and all of Monday's hurrying labor, which her mother expected Mabel to take active part in, came a letter from Mr. Montrose. James found it in the office, and forgetting, for once, his own plans and mischiefs, he had hurried back home with it, hoping that it contained good news for his sister.

Mabel saw him coming with the letter in his hand, and with a cry of joy she sprang to take it. Even to hold it in her hand warmed her whole frame with joy; how happy should she be when its kind words met her eye! She kissed James gratefully and ran up stairs, to her window looking out upon the sea, to peruse her treasure alone. She knew it would explain all. Perhaps Mr. Montrose had been sick. As girls sometimes do when joyfully excited, she kissed her dear letter before she opened it. What a miraculous little missive it was! Before it came, everything seemed so heavy and hard, that washing seemed so dreadful; and the children were such a trial, and everything was about as bad as things in this world can be. Now the washing was a mere trifle, the children could be very patiently endured—in fact, hardships had suddenly vanished from the world. Yes; this letter will explain all! Mabel will let us read it.

"MY DEAR FRIEND,—I should have written earlier; but I have hesitated to know what to say—rather how to say what I mean without paining you. Circumstances forbid that I should have the happiness of fulfilling my intention of making you my wife. I trust that you will do me the justice to own that it is not to be expected, and that you will believe that I am, and always will be, your very true friend.

"You have spoken to me, sometimes, with a fondness of memory of the times of our early friendship, before any closer relation had been entered into. I would have those days steadily, and no others. For such days let us both strive; no others are possible now. I have come back to them, and shall never leave them again, and I hope that you will make their mutual comfort possible. I shall say no more on this point, either now or again. If you would like the intercourse of the old time to return, let me hear from you. I would greatly like to be on friendly terms with you. Let me be your friend. Is there anything that I can do for you? I should be more than glad to serve you. Command me, you know you can. I hope you are enjoying your home, and that all will go well with you. Yours very truly, HUBERT MONTROSE."

On such a letter as this we dare not trust ourself to comment. We wish that no letter like it had ever been written out of the pages of a story book.

But its cruel words are copied from the very letter written by her false lover to the heart-broken girl. And many a letter as black and wicked has been written by men as courted and admired as was Mr. Montrose. Girls should be prepared for such trials, and beware how they

lavish their affections on or put too much confidence in any one but God.

It is a hard thing to say, but it needs to be said: there are many, too many men and too many women who are not worthy of trust and affection, who in time of trial will be like a broken tooth, or a foot out of joint.

Mabel, sitting pale and cold as clay, read that heartless and insulting letter over three times, from beginning to end — and then her strained eyes closed, and her bewildered head fell forward on her bosom.

Below, where the work and the uproar of children and babies and scolding mother was going on, above all was heard suddenly a heavy fall that jarred the house.

"What's that?" said the mother, stopping her rubbing. James, who had waited round, hoping to see his sister again, and learn something of what was in the letter, took instant alarm. He started up stairs, with all the family at his heels.

Mabel lay upon her face on the floor, senseless; they thought dead, and the letter wide open beside her.

As soon as they had placed Mabel on the bed, James, while his mother was trying to restore animation to her, glanced over the letter. With a portentous growl he crushed it in his hand, then, flinging it down, stamped on it, cursing frightfully.

"O! hold your tongue, you calamity of a mother's heart!" cried Mrs. Wolsey. "What has set you agoing now?"

"That villain has killed her — he tells her he won't marry her. I'll do him 'justice,' won't I, though?"

James then went noisily out of the house. . . . Poor Mabel recovered, but not in season to help about that day's washing. And James did not murder Montrose, as he fully intended to do, because the Lord, by one of His hard mercies, prevented it.

HOW WE OBTAIN A TRUE ESTIMATE OF SIN.

BY REV. D. C. KNOWLES.

We gain our best knowledge by comparison. God knows by direct insight, men by indirect contrast. Divine knowledge is intuitive, human the result of slow and laborious deduction. We estimate the value of light by comparison with darkness; health with sickness; the blessings of vision by the deprivations of blindness.

It is thus we judge of the intrinsic baseness of sin. We compare vice with virtue, guilt with innocence, a defiled heart with a holy nature. A holy nature as a standard is as essential to a correct estimate of sin as our perfect powers of judgment.

No man can estimate moral turpitude who cannot estimate the beauty of holiness; and to estimate this, he must feel it in himself or see it unveiled in its intrinsic excellence in another.

Hence no thoughtless, indifferent sinner is competent to judge of the depravity of his own heart, or the wickedness of his life. True he may pass superficial judgments on overt acts, based on immediate evil results to society, and rightly pronounce them very wicked, but he cannot see the baseness of those subtle sins of disposition and intent that give character to the spiritual life.

This inability to estimate sin aright can only be corrected in two ways, either by the Holy Spirit revealing self and God, or by the possession of personal holiness.

Personal holiness enables us to realize experimentally the intrinsic excellence of purity and the moral enormity of a single sinful disposition or act; or wanting this inward capability of correct judgment, the Holy Spirit will disclose directly the nature of God and our want of similitude with His inherent excellence.

Both methods are matters of experience. The nearer we draw to a perfect type of Christian character, the more we condemn sin in the flesh, the more we judge ourselves unworthy of God's mercy, the more we are humbled by our short-comings and selfish feelings; while the farther we remove from a state of holiness, the less we judge ourselves the guilty sinners the Scriptures describe.

In this sad condition we are dependent on the revelation of the Holy Spirit. Conviction of sin is the fruit of the Holy Spirit revealing facts unrealized by the disordered moral sensitiveness. It is the affirmations of the moral judgment in the light of a supernatural Revealer. The sinner can no more help it than he can disarm God, if God chooses to mark the revelation. Prayer moves God to make this disclosure. Hence a sinner far from the home of the earnest suppliant may be mysteriously smitten with a sense of his damning guilt, and remain unconscious of the real cause of that loving yet dreadful revelation. The revolt from the doctrine of eternal punishment arises from a low estimate of the guilt of sin, and this in turn from a low estimate of the intrinsic value of holiness.

A low state of religious experience and a grieved Holy Spirit always leads directly to such a denial. Objections to this doctrine can only be effectually overthrown by personal holiness or the clearer disclosures of the Holy Ghost. Society needs an unveiling of the attribute of the Divine holiness. This attribute with its logical consequences is not sufficiently dwelt upon by the modern pulpit. God's love and mercy cannot be preached too fully, but they may be presented out of their true relations. A ministry that preaches only of love and mercy will inevitably lower the popular estimate of sin, and lead society toward law-

lessness, while an undue presentation of God's holiness begets fear and spiritual slavery.

The Paritan pulpit is guilty of the latter, the modern pulpit of the former excess. We do not need to preach love less, but holiness more. These attributes are coordinate, and must not be presented out of due proportion. Conviction of sin comes from the disclosures of holiness; faith and peace from the presentation of divine love.

Here also we have an answer to the assertion, based on deceptive experience, that conscience dies after a certain period. Conscience cannot die. It may sleep for want of certain disclosures, and deceive us with the expectation of ultimate extinction; but when eternity unveils God, it will spring to a new life of condemnation. If the shaded revelations of the Holy Spirit be so awful now, who can estimate the bitterness of personal reproach when God bursts full-orbed on the soul?

PARIS AND THE PRUSSIANS.

As a Christian nation we could rejoice in the capture of Paris, only because then would the city (where temptation in its elegance loses its identity, and the worst form of sin all visible penalties) be in a great measure shorn of its power to increase transgressors among men. Her splendid sensuality and her gorgeous vices have been cancers eating out the very life of all civilized nations. Foreigners, as they looked upon its gauds and so skillfully arrayed as almost to vie with the starry heavens; beautifully trimmed hedges; perfect walks; matchless fountains; most soul-ravishing music; mechanical politeness of the crowded streets, secured by the ubiquitous police; picture galleries, seemingly filled by artists who wrought anterior to fig-leaf aprons in Eden; whose libraries contain the best burglarious tools of infidelity; where appetite and lust find licensed gratification — they have said they desired no better heaven than Paris. Her fashion plates have made even the virtue of the Church bow before the vice of the world.

The progress of Christianity may yet demand what the glory of God required in setting the bounds and depths of the Dead Sea — the watery cemetery of Sodom and Gomorrah.

The same God that made Babylon a waste for all time, still reigns. Dio.

KEEP TO THE RIGHT.

Young man, just coming out of that saloon with the fumes of tobacco around you, and with your lips still moist with liquor just drunk, you are not keeping to the right. The money thrown away will at the end of the year be a stumbling-stone in your efforts to pay your debts. Keep to the right. You don't need drink, you know it is injuring your constitution, you know the love of it is gaining on you; where one glass did satisfy, you now want two or three. You know you were far from sober when you left that oyster supper last night. Won't you keep to the right? Do you need anybody to tell you what the right is, ask yonder poor miserable sot if the right way is to the grog-shop, and with trembling lip he will say, No, no, it is the wrong way. The right way is one of happiness abiding, not transitory. The money spent by you, young man, in one week, is needed now by some poor starving family. Will you see them suffer, and pour your money out into the coffers of the Devil? God forbid.

Young lady, keep to the right.

That young man you are with you know is not what he should be; you know your parents would forbid it, did they know you saw him. You know he speaks slightly of religion, of the Bible, and of Christians. You know by sad experience that those words of his that made you almost shudder at first, now do not seem so very bad. Do not let his smooth tongue, his graceful figure, his pleasing address, ruin you, but keep to the right. That glass of wine you drank the other day, you know it made you say and do things you would not have done. Keep to the right. That book you are reading will poison your mind, will soil the purity of your soul; don't read it. It is sufficient for you to know that it is not right.

That frivolous, worldly friend of yours, who would persuade you that the theatre was a better place to go than the prayer-meeting, is leading you away from the right path. Keep to the right.

Business man, church-member, keep to the right. Don't deviate because for the moment it seems profitable to cheat your customer. It will not pay in the end. When you come to look over your accounts at the end of the year, you will find your soul has passed into the Devil's hands, unless you keep to the right.

That bitter, stinging taunt you gave that poor girl, O fine lady, will drive her farther away from the path of right. Have you no charity for your erring sister? She is your sister, though far from the right; but if you do not have mercy, you may be sure that you are taking a step away from the right path. Have a care and keep to the right. SAMOTH.

SHALL WE HAVE IT? — A pastor writes: "Shall we have a revival this winter?" is a question frequently asked by many in our churches. Well, my brother, sister, what do you think about it in your church? Are you doing all you can to attain such a desirable result? Is your

own heart right before God to enter upon such a season? Are you doing all you can in the closet, at the prayer-meeting, in the discharge of every duty to secure a revival blessing? Are you really in earnest about it? Is your own house in order? Have you corresponding labor and faith? Do you really, heartily want such a work? Does your pastor find in you a ready, willing helper? If so, then labor, pray on, trusting in God. Revivals are multiplying, scores are coming to Christ, many of the churches are being refreshed. O, let us hold on to God for just such a blessing. Let us give extra days and work to this purpose. Time is passing — souls are perishing; now, now for work." — *The Era*.

HOW TO CURE INFIDELITY. — An English infidel spoke against Christianity, and a collier replied as follows: "Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending prayer-meetings; but one day in the pit a large cob of coal came down upon Jim's 'yeard. Jim thought he was killed, and, ah, mon! but he did boller and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said, "Young man, there's nowt like cobs of coal for knocking infidelity out of a man." It need scarcely be said that the collier carried the audience with him.

TAGLIONI'S VISIT TO THE BATTLE FIELD OF WOERTH. — An opera dancer — one who was Taglioni — has a son in the Twelfth Chasseurs. This regiment was almost cut to pieces at the battle of Woerth, and news soon came to the anxious mother that her Albert was among the slain. Mine. Uhlrich — for that is her name, and her husband is Governor of Strasbourg — declared that she did not believe the news; she would travel to Woerth herself, and not credit the false tale until she had found his body out among the corpses left without burial. The journey lasted a few days to a small village, where, by dint of persevering inquiry, she had ascertained a few survivors of the 12th Chasseurs were gaining strength for a second attack. It was night when she reached the village; but by the light of an oil lamp she was led, and of the first Chasseur mounting guard, asked in confident tones where to find Albert Uhlrich. "He's in there," replied the man, pointing to the barn door. The grateful mother rushed on. There indeed was the youth fast asleep, between the legs of a horse eating hay. Down crawled the lovely figure of the weary mother, down to the sleeper's warm temples; then without awakening him, pressed her lips on his forehead. What would she not have given for an affectionate glance in return? But no, it would be cruel to wake the soldier boy up; then there would be the separation again, and she knew he was to fight the next day; better far that he should gain fresh strength, and so she noiselessly arose once more, looked at the brave, heaving bosom, undisturbed by tossing dreams, and left him. "You will tell Albert I came and kissed him," she said to the man outside, slipping a coin into his hand. The next day Albert fought again, and he is still spared. The mother's kiss is his talisman for life.

Switzerland is a thorough democracy. Her executive power resides in a Council of seven ministers, who elect one of their own number President for two years. He takes the portfolio of foreign affairs, but in other respects, except in receiving the representatives of other powers, is on a par with the other ministers. His salary is only 10,000 francs; theirs, 8,000. There are two houses corresponding to our House of Representatives and Senate. The cantons send a Representative for each 2,000 of their population, and two Senators each. The houses meet twice a year, for very short sessions, one for a few days, the other session for, perhaps, three weeks. The debates are purely business-like, and relate to local details. There is no chance for eloquent discussion, and the speeches are not reported. The people retain the right of assembling in mass, and revising any act of their Legislature. When 50,000 signatures are obtained, a general meeting in each canton may be called, and a popular vote taken from a high stand in the open field, "yes" or "no," for any proposed change in the laws or policy of the government. And this right is actually exercised from time to time. The people here thus keep the "veto," we have found so troublesome in the hands of our President, in their own hands. Lately in Uri, a citizen was publicly whipped for having written and published an article against the Catholic Faith. The event created an immense excitement and discussion in the Protestant cantons, and meetings were held to protest against this outrage on religious liberty; but the right of the canton of Uri to whip its own citizens for opinion's sake is not yet restrained by any Federal law! Efforts have been made to abate the odious tax upon the Jews, which exists in several cantons. French and Belgian Jews in Switzerland are protected by treaty; but Swiss Jews are not their equal in their own country, and it properly excites great indignation.

A story of the courtship of John Brown, of Haddington, has been at last put into a book — but in my young days I heard it in the Lowlands of Scotland, and it is believed to be entirely true. This John Brown was the author of the "Marrow of Divinity," and other theological books, which are held in high esteem by the Scottish people. He courted a lady upwards of six years. He was so singularly modest and bashful that he had never ventured to kiss her. One day it occurred to him that it would not be a bad thing to do. So — it is recorded — he said, "Janet, ma woman, we've been acquainted now for six years, an' — an' — I've never got a kiss yet. D'ye think I may take one, my bonnie lass?" The reply was wonderfully characteristic of the Scottish maiden. "Jist as ye like, John," said she, "only be comin' and proper wi' t." "Surely, Janet," said John, "we'll ask a blessin'." The blessing was asked, and the kiss exchanged. "O, woman," said the enraptured but still devout minister, "O woman, but it's gude; we'll noo return thanks." And they did.

For the Children.

GENTLE WORDS, LOVING SMILES.

The sun may warm the grass to light,
The dew the drooping flower,
And eyes grow bright and watch the light
Of autumn's opening hour;
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And brighter than the dew.

It is not much the world can give,
With all its subtle art;
And gold and gems are not the things
To satisfy the heart;
But O, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

AN HUNDRED-FOLD.

BY MISS ANNA WARNER.

CHAPTER IV.

"But other fell into good ground, and brought forth fruit, some an hundred fold, some sixty-fold, some thirty-fold."

"What's here? what's here?" said the young man, with a tone that tried to be rough and couldn't. "What's wanting now? Rather late in the day for chickens, ain't it?"

"Please, sir, we was a listenin' you milk," said Jemmy Lucas.

"Listenin' me milk!" the young man repeated. "If that don't beat the Dutch! What sort of a dodge d'ye call that, hey?"

"Please, we was," Molly repeated, rousing up a little at sight of the stranger. "It sounded so good!"

"Yer see, we took breakfast sort o' early," explained Jemmy Lucas.

"Reckon ye did," said the man shortly. "Supposin' you freeze solid to my gate—what then? Run on, run on! if you want to keep the life in ye."

"But yer see, she can't run a great deal," said Jemmy Lucas, "and the wind ain't quite so much here."

"Ain't it?" said the young farmer,—"must be pretty considerable elsewhere, I should think. What ails her that she can't run?"

Molly lifted her white, tear-marked face for all answer, but the man asked for no more.

"Land sakes!" he ejaculated,—"she'll die on my hands. What'd you fetch her out such a day for, you young scamp?"

"Old Limp sent her," said Jemmy Lucas, "and I come to help. And breakfast was so long ago."

"What was breakfast, anyhow?" said the young farmer.

"O we had an apple," said Jemmy Lucas simply. "Leastways Molly had half, and so did I."

The young farmer set down his pail, and leaning over the gate, lifted Molly across as if she had been a feather. Then with the child still held fast under one arm, he took up his pail again and strode across the barn-yard, bidding Jemmy Lucas follow.

"Do s'pose I'm showin' 'em the way," he muttered to himself—"but it's got to be done, all the same."

He flung open the great barn-door, and, putting Molly down in a soft heap of fragrant hay, began rummaging about in quest of something.

"Was it you that run off a dozen o' my sheep a spell ago?" he inquired of Jemmy Lucas.

"No, sir," said Jemmy, thrusting hands and feet into the warm hay.

"And you don't know the taste o' my apples, I s'pose, neither?" said the man.

A few months ago Jemmy would have returned an unblushing "no," but now he only colored and hung down his head.

"Warn't one of 'em you had for breakfast?"

"O no, sir!—not nigh so good!" Jemmy said eagerly, remembering the next moment in utter dismay what he had said. But the young farmer only laughed. "Who learned ye to tell the truth?" he said, coming back from his search with an old battered tin cup, which he dipped in the pail and held to Molly's lips without another word. But he was not prepared for the starving eagerness with which she drank. Never taking her lips from the cup, the child's eyes came once and again to his face with a wistful, grateful gladness that was something to see.

The young farmer dashed his rough mitten across his own eyes with some energy.

"Hang it!" he said,—"and I should ha' been off to mill long ago if that 'ere calf hadn't been so plaguey long about his breakfast. And Dolly won't let a soul touch her but me. There now," he said soothingly as Molly drained the last drops; "that'll do to begin—let him have some next,—'cause you had part of the apple, you know."

Back and forth went the cup, from one child to the other, till the pail—which had held but a moderate supply—was empty and drained.

"Was that all you had?" inquired Jemmy Lucas with some compunction, peering in.

"That's all I had," said Molly, looking up at him with a wistful, grateful gladness that was something to see.

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"I reckon not," laughed the young farmer, his spirits rising as the milk disappeared,— "this here was only Dolly's strippings. 'Twas about the richest we had, I guess,—but anyhow it's gone to the poorest place. So that squares it up. Now, youngsters, if you can run, you've got to, for I'm in the worst kind of a hurry. You ain't quite the same chaps you were a spell ago?"

"Guess not!" said Jemmy Lucas, throwing a deft somersault into the middle of the heap of hay. "We's all thawed out and filled up. Come ahead, Molly."

"And next time you want somethin' o' mine," said the young farmer, "you come and ask for it like a man—d'ye hear? Don't go to helpin' yourselves."

"Catch me!" said Jemmy Lucas, giving three leaps out into the snow. Molly turned and held out her hand, all thawed now, and warm, and her shy eyes were full of loving gratitude, but she said not a word. The young farmer gave the hand a good grip, marveling the while at its clearness, and then stood at the gate by his empty pail, watching the children till they were out of sight.

"Milked, and churned, and brought the butter!" he said with a laugh, as he turned off to the house. "Fair yield, too. Wonder what mother'll say!"

"Jemmy," said little Molly as they trudged along through the snow, "I guess, he's one of the King's folks!"

"You s'pose the King telled him what to do?" said Jemmy Lucas curiously.

"He must," said Molly. "How'd he know we was hungry?"

"'Twouldn't ha' took an extra spy man to find that out," said Jemmy Lucas. "Howsever, he might ha' knowed and not ha' done it. Next door to breakfast on bushes, warn't it, Molly?"

"We's never had nothin' so good in all our lives," said Molly.

"Not half,—nor a quarter," said Jemmy Lucas. "Now ef we could jest pick up somethin' as would stop your father's mouth, Molly, we might go home and read verses."

Where was it to come from? Untrodden snow on all the fields, and along the road deep cut white channels wherein the children's feet toiled painfully. The cows in the barn-yards, the chickens grouped under the sheds, the houses tight shut up around their glowing fire-centres. Only abroad and adrift were the two little children. The sunbeams struggled faintly through a gray veil, the day was growing colder.

"Jemmy," Molly said in her pitiful voice, "don't you guess we'll find somethin' pretty soon? I's asked the King—and He won't forget, Jemmy?"

"It 'ud be easy enough ef we could jest help ourselves," said Jemmy Lucas, thrusting his hands deeper down in his pockets as if to put them out of the way of temptation. "That's how I used. Look, Molly—see that 'ere pigeon a sittin' up on the barn? why, he wouldn't be nowhere, in a minute, ef I was jest to send arter him. Leastways he'd be here," Jemmy added softly, and clapping his empty pockets.

"But you's mustn't!" said Molly.

"Ain't agoin' to," said Jemmy, "I'd be afraid o' bein' seen, and so it 'ud be crooked."

"And if you walks crooked, you won't never get there," repeated Molly, looking wearily round. O how hard it seemed to get there, walking straight!

"That's what she said," assented Jemmy. "All the same, the way them hens cackles is fit to drive a feller mad! Let's run, Molly."

So from walking to running still through those deep sleigh tracks, till the dangerous barn-yard was passed, and Molly was forced to stop for breath.

"I can't run no further, Jemmy," she said. "Let's say words."

"Well, say on," answered Jemmy Lucas.

"My little children!"—Molly began slowly. "Ain't it pretty, Jemmy?"

"What's next?" said Jemmy Lucas.

"Ye—must—sin not," said Molly, supplying forgotten parts.

"That fits," said Jemmy Lucas. "Tain't jest the easiest road, Molly. 'Bout as nice as steppin' along top o' this here soft snow, 'stead o' down in the ruts. Fust thing yer know, yer's in up t' yer eyes. What'd yer s'pose now ever made the King give sich queer d'rections?"

"He don't like it," said Molly.

"Helpin' yerself?" Jemmy suggested. Molly nodded.

"Twon't pay them, in course," said the little boy.

"Molly, you's all beat out. And there ain't a livin' thought o' nothin' in sight. I guess we'd as good go home, and take it as it comes. Twon't be more'n common, likely."

"O Jemmy, I's afeerd!" said little Molly. "And Peter ain't much there to help now, and when I's knocked down I gets all dizzy like."

Jemmy Lucas gave a sort of groan.

"Jest wish some great big feller'd knock him down to some purpose," he said.

"But you mustn't say such things!—and you mustn't wish 'em, either," said a kind comfortable voice. The children stopped and looked round.

A little box sleigh, painted blue and drawn by an old gray horse, had come silently up while they talked, and, having no bells to warn them, had come near enough for the driver to hear Jemmy's last words.

An oldish woman, common looking but for the uncommon kindness in her face, held the reins loosely in her blue striped mittens, and eyed the two children with grave eyes.

"You mustn't say such things, little boy," she repeated. "It's wrong."

"Is it?" said Jemmy Lucas,—"seems as if everythin' was. Well, I guess you can't make it out right for old Limp to go knockin' Molly down, ef he does have the luck to be her father."

"Knock her down?—O that is dreadful!" said the woman, changing color.

"He does it though," said Jemmy Lucas. "That's why she's out now. And my father would, only I'm too spry for him."

"Do you mean that she's out in all this snow to keep him from knockin' her down?" said the woman, gazing at Molly.

"She's out lookin' for somethin'—for fear," explained the boy. "He's drunk up everythin', and wants more."

"O, I see," said the woman. "She's going to the store."

"No, she ain't, neither," said Jemmy Lucas. "What's the good of a store 'bout the tin? And we can't take things no more, so it's puzzlin'."

"O, you've given up that, have you?" said the woman, smiling.

"The King don't like it," said Molly, speaking for the first time, "so we's different."

"Poor little pilgrims!" said the woman, twinkling her eyelashes, "are you following the Great King?"

"O yes, we's set out!" said Molly joyously. "But it's so fur!" she added, sighing.

"Maybe not, maybe not," said the woman gently. "The Lord Jesus takes some little tired ones by a short road, dear. Just gathers them up in His arms and bears them away. And I wouldn't wonder a bit if He did you. Keep on, dear, and don't be down-hearted. And now see,—here's just what you want hid away down under my buffalo."

She stooped down, rummaging about, and presently pulled out a little tin can and a loaf of bread.

"I was takin' 'em somewhere's else," she said, "but I've no doubt the King meant 'em for you. The bread'll freeze solid, I do suppose, but it'll thaw again—that's one thing. And now do you take some soup yourself, the minute you get home—d'ye hear? And fetch me my pail some day down to the furthest end o' the village,—Mrs. Bingham's. And just trust and follow on,—and you'll be there afore you think."

[To be continued.]

ENIGMA No. 5.

I am composed of 29 letters.

My 10, 5, 11, 14 is a musical instrument.

My 20, 18, 17, 29 is what many are excessively fond of.

My 23, 12, 8, 6, 16 is what is often much feared.

My 22, 18, 21, 2 name of a man and woman mentioned in the Bible.

My 14, 15, 12, 4, 19, 27, 15, 7 is found in the Bible but once.

My 26, 24, 28, 19 what we should all be.

My 9, 8 is a pronoun.

My 21, 1, 13, 9, 25, 6 is what some poor people would be glad of.

My whole is found in the Bible.

ANSWER TO ENIGMA No. 4.

Cl. Psalm, last clause of 4th verse.

FROM HERE AND THERE.

An anecdote is related illustrative of the slyness of the Bohemians compared with the simple honesty of the Germans and the candid unscrupulousness of the Hungarians. In war times three soldiers, one each of these three nations, met in a parlor of an inn, over the chimney piece of which hung a watch. When they had gone the German said, "That is a good watch; I wish I had bought it." "I am sorry I did not take it," said the Hungarian. "I have it in my pocket," said the Bohemian.

God knows what keys in the human soul to touch, in order to draw out its sweeter and most perfect harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth. Some with plaintive song must walk in the lowly vale of life's weary way; others in loftier hymns shall sing of nothing but joy, as they tread the mountain-tops of life; but they all unite without a discord or jar as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in heaven.

"YOUNG AUTHOR."—Yes, Agassiz *does* recommend authors to eat fish, because the phosphorus in it makes brains. So far you are correct. But I cannot help you to a decision about the amount you need to eat—at least, not with certainty. If the specimen composition you send is about your fair usual average, I should judge that a couple of whales would be all that you want for the present. Not the largest kind, but simply good middling-size whales.—Mark Twain, in the *Galaxy*.

THACKERAY tells of an Irish woman begging of him, who, when she saw him putting his hand in his pocket, cried out, "May the blessing of God follow you all the days of your life," but when he pulled out his snuff-box, immediately added, "and never overtake you!"

Lines on the approach of winter (written in Fun), by a washerwoman:

Oh, cramp and spasm!
I often has 'um,
Nervous, too, and tie,
And rheumatism in style—
Which I rubs in the
With op-pod-dilly-dick!

Correspondence.

THE METHODIST QUARTERLY.

The fifty-third volume of this venerable periodical opens with an article by Prof. C. W. Bennett, recently a student in the Berlin University, on "Monumental Theology." This is a convenient name for the determination of the principles and life of the Christian Church from Christian monuments, such as inscriptions, coins, gems, tombs, churches and their furniture, paintings and statuary. As Christian archaeology is intimately connected with Christian art, the latter topic is discussed at some length. The literature of this subject is there given with a description of the Roman Catacombs. The article closes with the promise of a second paper on the Christian basilicas. The writer evinces much of the German thoroughness in his treatment of his theme.

The second article, the "Slavic Races," is from the pen of Dr. Long, our missionary in Turkey. This is not the first time that science has been enriched by Christianity. Our missionaries have made large contributions to philology, ethnology, geology and many other sciences. In attempting to comprehend the Bulgarians, whom he is seeking to benefit, Dr. Long has endeavored to fathom their history. He finds little except traditions to build upon. According to these the ancient Slavi—from which comes our word slave—were an inoffensive, agricultural, patriarchal people, loving equality and freedom. The writer shows a wide range of historical reading and much historic insight and acumen.

Dr. B. H. Nadal, late Professor in Drew Theological Seminary, left behind him a paper on "The Logic of Infant Church Membership." This paper constitutes the third article. The logic may be put into a syllogistic form, thus: The covenant of God with His Church is one in all ages. Under the Patriarchal and Mosaic dispensations, infants were admitted into the Church.

Therefore under the Christian dispensation of the same covenant, unless expressly excluded, they are included. This conclusion is fortified by the consideration that the covenant widens instead of contracting in point of privilege under the last dispensation. Again, there is nothing to which a Jewish Christian would have expressed a stronger repugnance than the exclusion of his children from the blessings of the covenant. He asserts that God has founded three forms of social life, the Family, the State, and the Church, which necessarily include our children, if they include ourselves.

The theory of Dr. Hibbard and Rev. Mr. Mercein, that, under the atonement children are born regenerate, the writer rejects as unorthodox. He boldly contradicts the Papist, the Pelagian and the Baptist, in their doctrine that regeneration is a condition of Church membership. All that can be required of the candidate, is that he be a seeker. He argues that many were admitted to the apostolic Church on their intellectual assent to the Messiahship of Jesus Christ, to be led on to an experimental knowledge of Him as their personal Saviour. We cannot further epitomize this interesting paper, which will doubtless awaken much wholesome discussion on the whole subject of the relation of regeneration to Church membership. We must dissent from the position of the writer on this point. But he has mounted above the sphere of polemical theology, where good men, who differed on earth, seeing as in a glass darkly, now see face to face. Let us prepare to follow.

"Mohammedanism in Western Africa," the fourth paper, is from the pen of Edward W. Blyden, A. M., Professor in Liberia College. We have been so long in the habit of asking, Can any good except muscle come out of Africa? that we are surprised to see Ethiopia contributing her quota of brain to the modern intellectual progress, and taking her place in the higher literature of the age. This number of the *Quarterly* is a very good exponent of the ecumenical character of the Church which it represents. Prussia, Turkey, Liberia, and America, furnish contributions to its pages. The writer corrects the error that Islamism can be propagated only by the sword. He testifies that many negroes in Western and Central Africa, have been converted to the false prophet by moral suasion, and that their character, not like Young's Baptized Infidel, "the worse for mending," has been decidedly improved in turning from Fetishism to Mohammedanism. This is highly probable, since the prophet of Mecca stole many truths from Judaism and Christianity. From the African's easily besetting sin—an old negro once aptly blundered by quoting "easily upsetting sin"—of drunkenness Islam saves him, by enrolling him in a vast total abstinence society. Another element of success is the absence of caste from Mohammedan society. "The slave who embraces Islam, is free, and no office is closed against him on account of servile blood." In another point these modern followers of Islam put to shame multitudes of professed Christians, in their enthusiastic and devout study of their sacred book. The whole article is brim-full of interesting matter.

In article fifth, Dr. A. B. Hyde, of Alleghany College, sets before us a philological feast. It would be beggarly to offer to the reader a few stolen scraps. The motto of this brilliant paper, so full of well digested learning, is "The Problem of Babel." If any one laid aside his linguistic researches twenty-

five years ago, has just waked up and found the train gone, and wishes to see how far it has dashed ahead while he has slept, let him study this scholarly production of Dr. Hyde, and his astonishment will be very great. The biblical scholar will find his faith in the Divine Word confirmed by the learned argument of the writer, demonstrating that there must have been, soon after the flood, a supernatural cause for the sudden and wide divergence in the speech of the human family.

Prof. Rust Emery, Ph. D., of Genesee College, furnishes a paper on Spectrum Analysis. This wonderful method of determining the nature of the substance burning in my study lamp or in the dog-star, is here clearly unfolded with profuse wood-cuts, representing the instrument and the process. This is a new contributor, whom we hope to meet again in the pages of the *Quarterly*.

Having been educated in the use of the spectroscope by its inventors, the renowned Heidelberg scientists, Kirchhoff and Bunsen, Prof. Emery is very competent to instruct the public in this and other improvements in the methods of studying the Natural Sciences.

"The Rhenish New Testament" is the theme of the last paper, by Bostwick Hawley, D. D. This translation of the New Testament bears the endorsement of the late Archbishop of New York. The unscholarly and partisan character of the work is clearly demonstrated. Yet even this version is not allowed to be read by papists without note and comment, but expositions in the interest of Rome are thrust in everywhere where there is the least danger that papal dogmas would be dissipated by the rays of truth. This review is timely. The American Protestant cannot too soon become acquainted with the character and tactics of that great foe to civil and religious liberty, Romanism, now marshalling its forces for a decisive contest on our own soil.

The Foreign Religious Intelligence, Synopsis of Quarterlies and Book Notices, are unusually full and interesting. At the rate the *Methodist Quarterly* is improving, it is destined to be the great religious Review not only of America, but of the world. The back numbers will soon be in great demand. They who are taking it now, and are securing complete sets, are making a profitable financial investment. The only books which increase their pecuniary value by the lapse of time are first-class Reviews. Now is the time to subscribe.

Our Book Table.

THE UNITY OF CHRIST'S CHURCH, by S. S. Schumaker, D. D. A. D. F. Randolph. This is one of the best of the many pleas being put forth for this Divine need and desire. It shows how this union once was, and must again be; how it is to be a union of experience, of faith, of works. It gives a creed made up from seven or eight different creeds of large churches, which avoids every rock, and keeps in mid channel. It is zealous for communion of churches, pulpits, Lord's Supper, the practical identification of all as one. It is a good contribution to a sure and speeding end.

GEOLOGY AND REVELATION, by Rev. Gerard Milley, D. D. G. P. Putnam & Sons. A good treatise on the relation of the Bible and Geology, by a Roman Catholic priest, is a novelty in modern literature. It shows this body is accepting two facts—the Bible and science—and is seeking their union. The essay is well written, gives the facts of the earth's history, and points out their reconciliation with the other book of God. Its latter effort is to make the six days, seven, Taylor Lewis's view; whether more satisfactory than Prof. Townsend's, must be left for scientists to decide. Either way satisfies the Bible, and can be made to satisfy science now or to-morrow. This is a first-rate book for Sunday-schools, being well illustrated, and on one of the best of themes.

PRIMITIVE CHRISTIANITY AND ITS CORRUPTIONS, by Adin Ballou (Universalist Publishing House), sets forth the Christian doctrines of Jesus Christ, — demonology, resurrection, future and endless punishment, — and then proceeds to annihilate them. It is the "corruptions" that are correct, and its Primitive Christianity that is not primitive, but corrupt. As long as it states them truly, all its counterparts will avail but little, except to show to some future Universalist how far its present publishing house departed in its issues from the views he will then present as the only and the always authentic creed of his church. Mr. Ballou writes good-naturedly, but with great error of opinion, and would lead many astray, did doctrines do such mischief.

OPINIONS CONCERNING THE BIBLE LAW OF MARRIAGE, by One of the People. Claxton, Remson, and Haffelfinger, Philadelphia. This is an earnest plea for monogamy against polygamy, showing how every transgression of this law in the Bible brought its just recompense of punishment. This discussion is hardly necessary, as nobody in this country believes in this abomination, and only a few Utah scoundrels practice it. He should consider this law of God in relation to divorce and free love. They are the pestilence that walks in our darkness, and the destruction that wastes in our noonday. Let him apply his thoughts to their eradication.

THE INFANT CLASSES, by L. J. Pananis (Adams, Blackmer, & Lyon, Chicago), tells how to instruct this department of the school. It has many wise suggestions from an experienced source.

THINGS FOR THOSE: Our Indebtedness to Foreign Missions. By W. Warren. Hoyt, Fogg, & Breed, Portland. It is well to consider both sides of a question. We have often talked on the heathen's need of us. Look here, and see how we need them. This book shows that our heroes and martyrs

of to-day come from the missionaries, and that this cause greatly uplifts, unites, and inspires the Church. It will do every reader good in giving him light and strength in the best of causes.

The *Bibliotheca Sacra* begins with an account of "Protestant Sisterhoods of Germany," an institution which must yet be transferred to America. We need greatly to utilize and organize the female workers in the Church. Hundreds in each church would be glad to enter such a body, could they be provided with homes and a living. Some of the German Sisters work at home; others of the same house are missionaries abroad. Some houses have hospitals, schools, child-gardens, and all the other charity arrangements connected with them. The oldest of these, the Kaiserwerth Institution, has dedicated Sisters, 361; Hospitals, 57; Patients, 20,696; Poor-houses, 17; Immates, 432; Congregations, 35; Persons cared for in them, 10,000; Orphan Schools, 43; Scholars, 2,000; Sunday and night-schools, 32; Scholars, 2,000; Female Asylums, 10; Immates, 2,600; Prisoners visited, 287. This is about a sixth of their numbers and work. Two thousand women dedicate themselves to this work. These need not be unmarried, any more than ministers, though they should be without family cares to prevent their exclusive devotion to the Church. Who will organize the first Methodist Sisterhood? "The Irish Church and St. Patrick" are treated by Dr. Pond, his information being chiefly drawn from Rev. D. De Vinne's late history, which every minister ought to buy and read. He shows that the Irish Church was the last to submit to the Papacy, and that this would not have happened but for the cruelties and tyrannies of Protestant England and Scotland; that in consequence of this oppression, it will probably be the last to throw off this Papal yoke. The story of Irish faith and missionary effort in the earlier ages, is the brightest of any in the Church for centuries. May it soon be revived. Prof. Reubelt still labors to show the consubstantiality and dependence of the Son to the Father. He asserts the Godhead to be latent and subconscious in Christ during His earthly life, just as persons wrapped in sleep are without self-consciousness. But Christ again and again asserts His equality with the Father, and once His superiority, when He says, "No man knoweth the Son but the Father; and no man knoweth the Father but the Son, and he to whom the Son shall reveal Him." The fact is, that God the Father is better apprehended by the human nature than God the Son. This is the deeper mystery, and that is why so many deny the Sonhood of God, and almost everybody affirms the Fatherhood of God. Prof. Reubelt writes earnestly, but we doubt if he has got the clew to that which the Holy Spirit declared to be a mystery, — God manifest in the flesh, — and which even the angels desire to look into, but cannot. Accept the fact, and let the future, if it can, discover the reason or the mode of its being. Prof. Parks asks why there are not more ministers, and assigns the cause to poor salaries, critical hearers, and such like. He could give two reasons he has not given — the need of a settled system of ministerial work, and the power of the Holy Spirit. Among those whose opinions he asked was a Methodist Bishop, and he answered rightly: "If a young man is thoroughly consecrated to the cause of God, — called of God, — he will find his way into the ministry, and his place too." The other ministries suffer terribly by their unsettled system. Two thirds of their ministers are without a steady home, as their system understands steadiness. This is the cause of their lack of numbers. Most men have ordinary talents; all true ministers have an ordinary estimate of themselves. They wish for steady work; they are not so anxious as to the pay. This they get in one Church only in this country. The consequence is, that that Church makes no such cry. They don't get large salaries, but they live happily on what they receive. Prof. Parks will have to review his sermon, and advocate Congregational itinerancy, before he gets the real answer to his question. Dr. Fairchild, of Oberlin, considers the decline in religious feeling, when the question naturally is, Has religious feeling declined? It may at Oberlin, and Dr. Finney may be able to give the reason. We doubt if it has the country through, and the world over. Never was there more or better religious feeling than now. A writer who does not give his name undertakes to show the heathen and non-vicarious origin of sacrifice. He properly withholds his name. It is a feeble and contradictory affair, and, as the editor says, will be answered soon. It undertakes to show that all sacrifice originally was gifts to God; that Abel's was accepted because of his religious character, not the blood slain; that God allowed the children of Israel to sacrifice because of the universal customs; that He objected to it and loathed it, as the prophets assert. But he does not show how closely the sacrifice of blood is united with a true faith; how careful God was to require such sacrifice; how the Hebrews are devoted to explaining the connection between these and the Sacrifice of Christ; how Abel's offering God had respect to, and Cain's offering was deemed, as it was, an act of infidelity; and that both these put their creed into their offering, and were treated accordingly — the one accepted for his faith, the other rejected on account of his opinions. The essay will be easily answered.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Life of Wm. Burr, Brewster,	D. Lothrop & Co.	
Putnam's Moral, Goodwin,	Little, Brown, & Co.	
The Nursery,	J. L. Sherry.	
Life and Nature under the Tropics,		
Myers,	Appleton & Co.	Noyes & Holmes.
Crumb's Swept Up, Talmage,	G. W. Smith & Co.	
Our Boys and Girls,	Lee & Shepard.	
The Earthly Paradise, Morris,	Roberts Bros.	
Acad., Virgil,	Kilbridge & Bro.	

BOSTON, FEBRUARY 2, 1871.

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THE THINGS THAT MAKE FOR PEACE.

Plutarch, in his essay on "The Slowness of Divine Punishment," objects to instant punishment on the ground that it has a show of anger. Instant judgment may be colored with like feelings. Delay, therefore, in deciding as to the wisdom or unwisdom of the course pursued in the Book Concern investigation, will at least remove that decision from the charge of being colored by hastiness of spirit. The conclusions reached having been before the public for two weeks, the agitation attending upon the matter is measurably subsiding. We may, therefore, calmly consider the case, and decide as to our duty concerning it. When we saw the incurable disagreement of the Committee, and the excitement being aroused, we urged the referring of the whole matter to a commission of eminent laymen and ministers, with a Bishop at the head, for informal examination. Had this advice been followed, all the late imbroglio would have been avoided. The examination would have been conducted without heat, as such examinations before referees almost invariably are, and the verdict been quietly accepted by the Church and the public. Such a commission, in part, has been ordered. The selections are still unfortunately made from the Committee, who are to-day more hopelessly divided than ever. They are committed, as men must be who have set upon the same case four or five times. Yet there is a difference between their present and former positions. Dr. Lanahan has been arraigned for making these charges, and suspended. His trial was stopped, his suspension removed, and he was restored to his position. These brethren, therefore, find a quasi approval, not of the findings of Dr. Lanahan, but of his right to investigate and assert his views. They are thus relieved from much bias that might have naturally sprung up in their minds by the previous positions, and are at liberty to pursue these investigations, *de novo*, under the approval of the Committee. Then this sub Committee are under a Church officer who is officially impartial; they have power to consult the attorneys of either side, brethren of capacity and character, who will be equally jealous for the rights of their clients and the integrity of the Church. The result of their investigations is to be submitted to the General Conference, which alone has ultimate jurisdiction, and which, composed as it will be of laymen and ministers, seems to have been providentially organized for such an emergency. Never before were laymen so needed in the body, never after may they be more needed. Understanding business, they will have a purely business transaction involving business conduct submitted to their review jointly with that of their brethren of the ministry. We are confident their united wisdom will tide our Church over this trouble. While on many accounts it would seem better to have had the trial proceed, while the prosecutors, defendant, attorneys, and joint jury seemed well arranged for a thorough examination and settlement of the affair, it appeared best to the Bishops that the matter should be referred to its ultimate tribunal, and they persuaded the Committee to accept their decision. This reference was not made in the interests of either party. Those who favored it in Committee were on different sides of the case. It cannot be called whitewashing, for no word has been uttered declaring an opinion as to the merits of the inquiry. It cannot be called smothering, for the whole subject is still under examination. It cannot be a rebuke to Dr. Lanahan, for he

is restored. It cannot be an endorsement of Dr. Lahan, for no approval of his findings is given. It is simply a postponement.

Is this wise? On this, there are two sides. One says, "Go through with it, and get it out of the way." Another says, "Let us have all the facts, and we can make up our own minds." Another says, "Don't precipitate this mess on the General Conference. It has all that it can attend to now. Of course, in such a sea, navigation may be difficult. Yet it is not impossible. It may be answered, "It would not be settled now, whichever way the Committee and Bishops had decided. If they had agreed in removing Dr. Lanahan, his case would have appeared on the General Conference floor, in some shape; if they had failed, as it is likely, it would have certainly come up." "All the facts could not have been given," it may be said, "the offering of rebutting testimony not being complete;" for instance, our showing of items may be bad, and yet, as it is not known what that showing will be until it is made, there will be no time to set it right. As it will have to go to General Conference any way, it might as well go there without a previous decision as with one."

We give these various views, but to them do not deem it necessary to add any of our own. It is too late to reconsider this action. Let the Church have rest. The examination will be made under watchful eyes; the report go to a competent body. The brethren associated in the management of the Book Concern can now wait the action of higher powers. Neither stands condemned before the Church or the public. Both can submit their case to the body that elected them, and which holds them to-day in equal honor. The public have no garbage to feed upon, such as they greedily clamored for; nor has the Church cowardly shrunk from searching into and confessing its sins. Let the various contestants, heated some of them seven times hotter than is their wont or their duty, cool off their passions, take the brotherly hand, and await the brotherly decision, in evenness of soul. Let not the Committee shrink from a complete investigation and report. If things are or have been in a "chaos" in the Book Concern, let them say so. If frauds and speculations have existed, let them say so. Keep nothing back. But if the contrary is true, let that be said, and the name of the house come forth from the fire unharmed. It is well to note the lack of great blame in the accusations. Chaos may consist with integrity. No vile offense is laid at this door.

The Tribune well says that the charges and replications involve financial capacity more than personal character. Let us have the things that make for peace. Let brotherly love continue. Let there be no bitterness, nor malice, nor evil speaking; but the truth in love. Let us not worry about the Church. She can sink a thousand Book Rooms and not miss them, if she retains, like Job, her integrity. May she emerge from this wilderness as from those that have before beset her, fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.

THE DIVINE METHOD OF REFORM.

With a pure and unsinning race the problem of government would be simple, but with vice lapsed, inheriting a proclivity to evil, it becomes widely and deeply complicated. The tendency of society is, then, in the wrong direction; the machinery, once deranged, is continually touching upon new entanglements, and tending to run down. Hence the government of human society must be a method of restoration, a winding up of the machine preparatory to new movements. In other words, the government of God is a scheme for reforming the world. Society constantly tends to confusion and ruin, and having no recuperative power in itself, would go out in utter darkness, were it not that a Divine hand imparts a new impulse, gives to it another direction, enabling it to assume a new base from which to project other and better movements. It may be worth our while to endeavor to ascertain what is the Divine method of reform, as all human efforts in that direction will be likely to be successful only so far as they copy the Divine model.

There are two methods in which it would be possible to proceed in changing the state of society; the one would be to inaugurate at once the new ideas; the

other, to introduce them gradually, and almost imperceptibly, after a course of preparation. The one would be likely to strike men with surprise, would infringe on their customs, would violate all their ideas of propriety, and be very likely to be resisted by the conservative elements of society; while the other, approaching gradually, after a series of preparations, would seem to chime in with the movements of the age, and to be the natural and inevitable fruits of preceding practice, and hence would be adopted without violence, or at least with less violence than by the opposite methods.

The late Emperor of Russia, after a visit to Western Europe, conceived the idea of engrafting upon his own empire the free institutions which had gradually grown up among his neighbors; but the very people for whom he designed these benefits, hitherto accustomed to the rigid rule of despotism, were the first to interpose obstacles in his way; unused to reforms, they did not understand that all such movements, to be successful, must follow in the train of other events which have made for them a path, and created a favorable sentiment in the hearts of the people. It is useless to sow the grain till the ground has been ploughed and mellowed for the seed. All the great reforms of Europe have been not only revolutions, but gradual ameliorations, the preparation slowly approaching through the ages till the long movement culminates in a sudden enfranchisement, a great uprising which we call a revolution; ages were busy in charging the mine; a chance step may have produced the explosion. Reforms undertaken before this preparation and readiness are inevitable failures; the leaders may have the truth, but they are ahead of the age, and march on without followers. He only is the successful general and leader of men who moves with the masses; if apparently slow, he is in ample time to profit by his resources. The true reformer, like the practiced traveller, hastens slowly, and along the best road.

If we turn back the leaves of history, we shall find that the Divine method of reform has ever been that of gradual preparation. The way of the Messiah was not only prepared by the preaching of John the Baptist, but by long trains of kings and prophets, by the religions of the Patriarchs, and of Moses and the prophets, by alternate prosperity and chastisement of the people of God, as well as by the religious systems of other peoples, outside the covenant.

The first step in this progress was to announce the principles involved in a general form, and without any reference to the specific case. It is the method adopted by Nathan when he approached the king of Israel; the fair bait is swallowed up before it is discovered what a sharp hook it encloses. In the abstract nearly all men hold to the right, and God would commit them to that side, before the mind may be prejudiced by learning that the principle trenches on some selfish interest, on some darling lust, some idol of the soul.

Having gained the assent of the judgment and conscience, he would lead men, in the general, to practice on that line; and then when they approach other selfish lines, they find themselves precommitted to the right side. At first they may revolt from the path of self-denial, but conscience begins her tuition, and from those admitted principles conducts them on to right conclusions.

On this plan the teachings of the New Testament proceed. Take the instance of war, for illustration. Neither Christ nor His Apostles made any open attack on the usage, although they laid down principles, as the basis of the Gospel, totally opposed to war. The age in which they wrote was not ready for universal peace, and the efforts to have inaugurated it at once would have resulted in a more terrible war. But as the world advanced, in the practice of the general precepts of the Gospel, they came gradually, and by a few minds, to appreciate their better features, and the seeds of peace were permitted to germinate.

Slavery affords another instance. With every second man in the Roman empire a slave, the Apostles could not have been ignorant or indifferent in regard to the institution; indeed, the painful fact again and again appears in their writings. What strikes the reader as remarkable is, that in the presence of this gigantic and all-devouring iniquity, no open attack is made upon it. A moment's reflection, however, con-

vinces us that a direct attack would have proved fatal to the teachers of the Church, and so in the end to the cause of emancipation. Slavery was not only entrenched behind secular power, but also in the ideas and habits of the ancient world; and before it could be dislodged, a flank movement was required to change the convictions of men not only in palaces, but in cottages.

Without meddling with the outer form of the institution, while yielding to it for the time, and counseling no violence, yet the Apostles enjoined upon all men those broad and catholic principles which cut away the whole foundation of the system. How could the rude servitude of the time live in the presence of the Golden Rule, of the Sermon on the Mount, or of those teachings of equality which lie at the basis of discipleship? No man was to be called master; all, on an equal footing to be brethren.

Imbued with these sentiments, no disciple could call another his slave — could compel another to hold a position he would not himself occupy. The protest begun in his own conscience soon appeared without in a party favorable to emancipation. The seed sown by the Apostle sprung up, and in after ages bore fruit; the reform, begun in a sentiment of justice, matured into a grand external movement. The moral preparation preceded the use of authority and force. In this way must all successful moral reforms proceed; denunciation and violence against a wrong can do nothing towards its destruction till a general sentiment has been created against it. The military arm must be nerved and strengthened by the moral. In this, the most effectual, indeed, under a despotism, the only safe way, did the Apostles oppose slavery in the Old World.

The same method is illustrated in the case of woman. The believer in the elevation and rights of woman, on opening the New Testament where he would naturally expect to find some recognition of his views, will find no discussion of the subject; and yet the book is pervaded by principles which traverse the whole field, and sanction his most advanced ideas.

The reason of silence is, that time for the discussion had not come, the world was not ready for it. Orientalism prevailed; woman held only a low place in society, and many preliminary steps were necessary before reaching the climacteric points of discussion of to-day. Hence the Apostle, while assiduously performing the duties proximate to them, remitted those ulterior questions which are now looming up before us, to the future ages which should enjoy the advantages of a practice of primary principles.

The Apostles, as the educators of society, proceeded just as you would in the education of your son. You do not fail to begin with simple and general principles, and when these are well established in the mind, to apply them to the various problems arising in the course of investigation. No one would think strange, that, during the first month, you did not discuss the questions of the higher mathematics or of metaphysics. Your silence ought to make no one think you had ignored or was opposed to these studies; you have only deferred them to a day when the student by previous preparation shall be better able to grapple with them, while you in the mean time inculcate those principles so needful to a final understanding of them.

Hence, if asked whether the Bible favors the elevation of woman as taught by modern reformers, our answer would be both negative and positive. If you mean to ask whether the Apostles raised the questions now agitated among us in regard to woman, or were favorable to them, our answer would be in the negative. They had not reached these more advanced lessons. They did not ask if woman might be educated at college, for they had no colleges for themselves. They did not demand the ballot for her; the men had none. In a word, they did not touch the questions which we now raise in regard to woman; but at the same time they were solving those rudimentary problems which would ultimately merge in and solve these later ones.

The Apostles began the elevation and education of woman, and left the movement to flow on so far and in such channels as Providence and the current of events might open for it — thus preparing the way for a much broader and grander work than they themselves undertook.

WESLEY AND SWEDENBORG.

We have received the following from an authentic source:—

EDITOR OF ZION'S HERALD. Dear Sir:—The following I find in the *New Church Almanac* for 1871, which I copy verbatim:—

"John Wesley, on hearing of the death of Swedenborg, which had occurred according to prediction, remarked to a friend: 'We may now burn all our books of Theology. God has sent us a teacher from heaven, and in the doctrines of Swedenborg, we may learn all that is necessary for us to know.' Wesley's favor for Swedenborg terminated when he found that many of his own preachers were thinking favorably of the New Church."

Now, sir, is there anything anywhere in the writings of Wesley that justify so absurd a statement as the above? If so, will you please inform us where it may be found.

We have also received the following letter from a Methodist brother whose name we could, but need not give:—

"A few weeks since a clergyman of the Swedenborgian Church gave a series of lectures here, and the heretical seed then sown is bringing forth fruit, and the Methodists have to take it pretty severely, especially when we are already surrounded by Universalism, Spiritualism, Materialism, and every other *ism* that the Devil can invent."

This brother requests our attention to the subject of Swedenborgianism. In itself it is an interesting subject, but in connection with Wesley's opinion it is especially so to Methodists.

Respecting the above allegation from the "*New Almanac*," we remark, First: that the *prima facie* evidence is against it. It is given as a "remark" of John Wesley "to a friend." We know of no record of any such remark; it is certainly not to be found in any authentic account of Wesley, or any Methodist author whatever. It is so incompatible with Wesley's well-known opinion of Swedenborg, that it is quite inadmissible. And then it would imply downright hypocrisy in Wesley; for did he believe, as it is alleged he said, he should have preached Swedenborgianism forthwith. It is probably a mere oral tradition among Swedenborgians, without foundation. Its appearance in print, for the first time, so far as we know, in 1871 looks suspicious. About three generations have passed since Wesley's death; what credit can we give to an oral tradition, which, after so long an interval, now appears in print? nay; the interval must be much extended, for the "remark" is said to have been uttered at the death of Swedenborg, which took place in London, in 1772, nearly twenty years before Wesley's death. The only possible way in which Wesley could have used such language, at that time, the mightiest period of his great career, must have been ironical. But Wesley was not given to such jesting with even religious absurdity.

But, secondly, Wesley's recorded views of Swedenborgianism settle the question, and may be of particular interest to many readers aside from this question.

As early as 1779, only seven years after Swedenborg's death, Wesley wrote to a friend: "I have abundant proof that Baron Swedenborg's fever, which he had thirty years before he died, much affected his understanding." In fact, Wesley considered him a learned and devout lunatic.

This opinion, together with the "abundant proof" (or at least the most particular part of it) to which he alludes above, we have more fully given in an essay which Wesley wrote expressly on Swedenborgianism, entitled "Thoughts on the Writings of Baron Swedenborg." It is dated in 1782, about three years after the above cited letter, and ten after Swedenborg's death. In this treatise he gives some interesting personal facts well worthy of the attention of thinkers who would study the curious problem of Swedenborg's abnormal mind. He says:—

"Many years ago the Baron came over to England, and lodged at one Mr. Brackmer's, who informed me (and the same information was given me by Mr. Mathias, a very serious Swedish clergyman, both of whom were alive when I left London, and I suppose are so still), that while he was in his house he had a violent fever; in the height of which, being totally delirious, he broke from Mr. Brackmer, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire. I suppose he dates from this time his admission into the society of angels. From this time we are undoubtedly to date that peculiar species of insanity which attended him, with scarce any intermission, to the day of his death."

Wesley then proceeds to illustrate the Baron's insanity by an example, given in a Roman poet, of a man of Argos, "who imagined himself to hear admirable tragedies, and undoubtedly saw as well as heard the actors, while he was sitting alone, and clapping them in the empty theatre." All medical men, conversant with cases of insanity, can give analogous examples. Wes-

ley studied his chief writings thoroughly, and says: "One may trace through the whole, remains of a fine genius, majestic, though in ruins." "With what face," he adds, "can any that profess to believe the Bible give any countenance to these dreamers!"

Such is the principal evidence of Wesley's opinion of Swedenborg. There are several allusions to him, scattered through the "*Journal*" of the great Methodist. Two years before the death of Swedenborg, he wrote:—

"I sat down to read, and seriously consider the writings of Swedenborg. I could not hold out long. Any one of his visions puts his real character out of doubt. He is one of the most ingenious, lively, entertaining madmen that ever set pen to paper. But his waking dreams are so wild, so far remote from both Scripture and common sense, that one might as easily swallow the stories of 'Tom Thumb,' or 'Jack the Giant-killer!'"

In 1779 Wesley read Swedenborg's "*Account of Heaven and Hell*," and remarks at some length upon it. He still ascribes his visions to "a violent fever, which quite overturned his understanding. His words, therefore, from that time, were *agri lomina*, the dreams of a disordered imagination, just as authentic as Quevedo's "*Visions of Hell*." In another place, after reading the Baron's *Theologia Celestis*, and commending its good things, he says: "Yet I cannot but think the fever he had twenty years ago, when he supposes he was 'introduced to the society of angels,' really introduced him to the society of lunatics; but still there is something noble even in his ravings." This opinion was written in 1771, not four months before the death of Swedenborg. Can it be supposed that Wesley uttered, four months later, the favorable opinion above given in the Swedenborgian Almanac?

We have treated this matter at some length, not merely to extinguish, once for all, the above false report, but to present Wesley's sensible explanation of Swedenborgianism. How can any psychological or physiological scholar doubt that this is the only admissible explanation? Wesley's severely practical and logical mind saw, at once, the key to the Baron's religious history, in his febrile attack in London; and the facts which he records, from immediate sources, on that event, will be pronounced valuable and decisive by medical philosophy.

Rev. Mr. Gibson, Missionary to the Chinese at San Francisco, received this letter from Mr. Charles Sing, the foreman of the North Adams Celestials. He has kindly forwarded it to us. We print it exactly as it is written, a deed we should not always dare to do to American writers. The assistance sent our mission by these Chinese will stir, we trust, others to like liberality.

North Adams Mass Nov 11, 1870

Rev O. Gibson.

My Dear Friend

A long time ago I received a circular from you telling me about the mission House they are building in San Francisco. Last Sunday all the boys here gave me some money to send to you to help pay for the building, we raised in all forty dollars (40.00). The boys all like to live here very much. Every body kind to us, and we have everything we need to make us comfortable and happy. We have a Sunday school every Sunday afternoon good many men and women come down to the shop to the room where we have our school, and teach us. Mr Griffin the Methodist minister here always comes and now he talks to us most every Sunday he talks to me and I tell the boys what he says. The oil like it very much, all the boys go around the town now and buy such things as they want, and nobody disturbs them. Sunday a great many go to church and to Sunday school, to different church I think all the boys would like to have you write a letter to them. your Truly

Charley Sing.

HOW SHE DID IT.—*The Era* says:—

"A mother whose husband was an infidel brought up a large family, and each child grew up a Christian. When asked the secret of her success, she replied:—

"I made the Word of God my family text-book. To the Bible I went to decide every question which came up. I never spoke of the views of the father to the children, but I taught them to listen to the voice of their Heavenly Father, as heard through His revealed Word."

A Convention for the promotion of Christian Holiness was held at Grace Church, in this city, last week Tuesday and Wednesday. Though unannounced by any notice in the papers or from the pulpit, large audiences gathered through the day and evening to dwell upon, pray for, and enjoy this blessing. The Committee, it is said, was called at the suggestion of Dr. Cullis. Mr. Pearsall Smith, Rev. Mr. Beardman, and others were present. The announcement that Rev. Mr. Boole would preach, drew a full house Tuesday evening. Mr. Pearsall Smith, the Philadelphia Quaker manufacturer, preached a plain, simple, effective sermon. The services Wednesday were equally interesting. The meeting will prove a comfort and joy to many believers.

ANNUAL REPORT OF THE BOOK COMMITTEE.

To the Annual Conferences of the Methodist Episcopal Church:

REVEREND FATHERS AND BROTHERS:—The Book Committee respectfully submit their Annual Report for the year 1870. At our meeting in February, 1869, it was thought desirable to change the time of our annual meeting from February to October or November. The difficulties of meeting in mid-winter influenced us in this matter. It was also thought by the Agents that they might be able to get out their Annual Exhibit by the last of October or first of November. But after having tried the experiment we were compelled to return to the month of February as the time of our annual meeting.

The accompanying Annual Exhibit of the Agents fully explains the state and business of our Book Concerns for the year closing November 30, 1870. All the matters therein set forth have been fully canvassed by your Committee, and have their full concurrence.

Your Committee have during the year past subjected the Book Concerns, East and West, to a more rigid examination than has been customary heretofore. As the result of such examination we believe our publishing interests are in a sound and prosperous condition. We have visited and examined by our sub-committees all the Deposit ories, and though they are not in every instance what the Church could desire, we believe they are in a healthy condition, and on the way to prosperity. It is our profound judgment, after careful examination, that our Concerns, both in the home establishments and in the depositories, are in a state of prosperity, and are conducted on the most improved and reliable methods of business. We have no occasion to send forth the least note of alarm to the Conferences. We believe that the system of checks and balances is as well nigh perfect as can be hoped for in so extended business. The Agents keep a vigilant supervision of all departments of the business, and nothing improper can long escape detection.

The circulation of our Church periodicals is on the increase, but far from the point it should have attained. The Book Committee have made ample appropriations to each periodical for securing the best of correspondence. We are impressed that the great need of the present time is a more earnest and united effort on the part of the preachers to double the lists of subscribers. If the circulation of our periodicals is ever materially advanced beyond the number now issued, it must be done by a more direct and vigorous effort on the part of all the preachers. We see no other way.

We have fully canvassed the matter of the reduction of the price of our periodicals, but do not feel that it is safe to urge a further reduction at present. Many of them are now published at a loss to the Concern, and the profit on the paying ones is comparatively small.

We find that the Agents have been unable so far to make any considerable advance toward a cash system of business. More than two thirds of the sales are on credit. We see no relief from this inconvenient method save by stringent enactments with reference to the business methods of the Concern. If all credits were limited to ninety days we think it would be wise.

At our session in Cincinnati in October, 1870, the Agents found it impossible to make up their annual exhibit for the fiscal year, and accordingly we changed the time of our annual meeting to the month of February. At this session we were also called upon to determine on the disposition of certain matters that had, during the year, come before us in the shape of a bill of charges against the Assistant Agent at New York, Rev. John Lanahan, D. D. With the information before us at that meeting a majority of the Committee felt that they were shut up to action in the case. Accordingly, though with great reluctance, they suspended the said Assistant Agent, and requested the effective Bishops to be present at the investigation of the case in New York on the 12th day of January, 1871, at which time the Agents assured us they would have ready their annual exhibit.

After commencing the investigation of the charges against the Assistant Agent, it was deemed best, after long and prayerful deliberation, to adopt the course indicated in a paper hereto appended. In pursuing this course we tried to be mindful only of "the best interests of the Church and Concern." A few of our number, for whose judgment we have the highest regard, differed with us in this course. Nevertheless, we felt constrained to go forward in this direction. We are happy to state that our action has the hearty and entire concurrence of the Bishops. We are of the opinion that all the affairs of the Concern at New York will be thoroughly inspected under the method of investigation we have ordered, and in a more quiet and impartial manner.

We append our action with the Bishops' concurrence.

Respectfully submitted,

CYRUS BROOKS, Chairman.
I. S. BINGHAM, Secretary.

NEW YORK, Jan. 21, 1871.

The "paper" referred to in the last sentence we published last week. The Book Committee, on motion of Rev. F. A. Blades, decided by a vote of 11 to 4 that the duties of the Assistant Agent were, as defined in the Discipline of 1816, "to assist the Agent." They also, on motion of Rev. L. M. Vernon, voted "that the suspension of Dr. Lanahan ceased with the passage of Mr. Moore's resolve, and that he continues in the full exercise of his office." Mr. Fancher withdrew the charges, and Judge Reynolds the replies, and so the trouble ended. The prosecutors, Messrs. Pease, Taylor, Ockershausen, Ralph and Edwards, however, publish a statement, in which they say if the charges of Dr. Lanahan are not withdrawn, their charges against him still stand.

The Committee appointed to make the examination, under the presidency of Bishop Scott, consists of Revs. Messrs. Bingham, Vernon, and Rothweiler, an excellent selection. They will conduct the search, with the attorneys and Bishop, with thoroughness and fairness. The Church can well leave the matter in their hands.

The Boston Post thus delivers itself on the Book Concern question. Few papers have seen the points more clearly:—

"The termination of the Methodist Book Concern investigation is an event on which we may congratulate that large and influential denomination, as bringing to an end the scandal which was working injury to its business and to the cause of morality and religion wherever its wide influence was felt. The inquiry now takes its proper direction, being turned to the Book Concern itself, instead of against the one who exposed the alleged irregularities. This is the only way in which the high business standing of the Concern may be

maintained and a general confidence restored. If Dr. Lanahan's charges are found true, we are now assured of a reform; and if they prove incorrect, then will be the time for arraigning him to answer. The tables are now completely turned, and we have no doubt that it will be for the benefit of the Church and of the Book Concern."

The Executive Committee of the American Tract Society, Boston, have made arrangements for a term of years with Messrs. H. O. Houghton & Co., of Riverside Press, Cambridge, for the continuance of the manufacture and sale of all their publications.

The salesrooms at 164 Tremont St., Boston, are removed to 117 Washington St., Boston, Messrs. H. O. Houghton & Co., and to 13 Astor Place, New York, Messrs. Hurd & Houghton.

By this arrangement the expenses of the Society are reduced to a minimum point, while the same facilities for purchasing its books, tracts, and papers, are provided as heretofore; and an entire separation of the business and benevolent departments of the Society is secured. Through the income from sales, and the gifts of the friends of the Society, the Committee hope to be able to continue the gratuitous distribution of religious books and tracts, and to issue such new publications as will meet the demands for helping souls onward towards heaven.

Rev. L. S. Potwin, Secretary, and J. Wyeth Coolidge, Treasurer, can be seen for the present at 164 Tremont Street, or addressed P. O. Box 211, Boston.

The Commonwealth, which above all other journals of this city reports the infidel lectures, is curiously enough edited by a very nice gentleman who is blessed with the very Christian name of Charles Wesley, given him probably at a Methodist altar. He was the chief supporter of Theodore Parker, and yet clings to that anti-faith. Of course to such a journal all statements of the noble and successful position of orthodoxy in Boston would not be very agreeable. While Mr. Parker's church "has dwindled to the shortest span," a handful in an upper hall being all that is left of this once mighty band of unbelievers, the Church he thought to destroy, and boasted he would destroy, is putting forth increasing strength in every section of the city, and not the least in the very centre of his power. Though two services in that hall are in the interests of the vilest infidelity, the one of the head, the other of the heart, a crowd gathers there every Sunday night to hear Gospel sermons, and like the earliest Christians, sing songs to Jesus, our Great High Priest. An Episcopal church close by, then empty, is now crowded, so are Congregational, Baptist and Methodist meetings. All this is gall to the taste of our good friend Charles Wesley. And he feels so unhappy about it, that his paper has to find a great deal of fault with any one who rejoices in it. We have only one word of advice. "Come back to your Father's house." When you come you will rejoice that He has great possessions. Christ will yet redeem even Boston unto Himself. The crowded Parker Fraternity has gone down to a score or two, so will all other error flee and fall. Charles Wesley rejoiced in his day at the blessed triumphs of the cause he preached. His hymns are full of these outbursts. So may all who bear his name, and all of every name, with him exult and sing:—

"Jesus, the Conqueror, reigns,
In glorious strength arrayed,
His Kingdom over all maintains,
And bids the earth be glad.
Ye sons of men rejoice
In Jesus' mighty love,
Lift up your heart, lift up your voice,
To Him who rules above.

"Extol His kingly power
Kiss the exalted Son,
Who died, and lives, to die no more,
High on His Father's throne;
Our Advocate with God,
He undertakes our cause,
And spreads through all the earth abroad,
The victory of His cause.

The Young Men's Christian Union have organized a savings bank. A good idea. Why do not the Young Men's Christian Association do likewise? The Methodists ought to have one in their building, and the Baptists in theirs. Nothing unites men quicker than money. Let us have a charter this winter.

TEMPERANCE SPRINGING UP IN EUROPE.—Rev. Mr. Hunt in *The Methodist* declares that drunkenness exists to a fearful degree in Europe, notwithstanding the opinion of those American travellers who spread contrary reports throughout the United States; and that the interest of many people here in even a limited Temperance reformation, is a hopeful indication that the opposition will deepen into a radical antagonism to all intoxicating drinks.

The theatre players and goers have been stung to a spirit of philanthropy by the refusal of Rev. Mr. Sabine to desecrate his church. They have had benefits all over the country for the family of George Holland, who was refused burial at the altar. Had not this incident occurred, his family might have starved for all they would have done. They have to thank the Church for prompting them to this solitary act of benevolence. There is many another penniless actor, and shivering family of such, they can help if they wish without this impulse of rage at what they choose to call "fanatical intolerance." Let us see them benevolent "on their own hook."

The *Congregationalist* complains that we misrepresent it, when we say it lowers on Presbyterianism in Boston. Ask Rev. Mr. Dunn if we misrepresented it. It is very generous now, but how did it talk last summer? The fact is that it is very difficult for *The Congregationalist* not to misrepresent any other Christian Church than its own. Its statements about the Methodist Book Concern in this same number are a misrepresentation. *The Witness* lately had to touch it up for the spirit it exhibited towards the Episcopalians. We are glad it is getting placable towards the Boston Presbyterians, but it is a new spirit, and very opposite from the words we quoted only a week or two ago, which were aimed at that body. May it grow in good nature, and submit to letting other churches live in New England.

Good revivals still continue at Lynn. Several hundreds have been forward for prayers, and many scores converted.

The statistics given week before last of denominations in Massachusetts were inserted by mistake, having been rejected as incorrect and left over undistributed. As soon as the census is ready, our statistician, Bro. Dorchester, will give us the true results.

The Pope dies game. Being lately asked by the Austrian Ambassador, what guarantees he wanted, he replied, "the restoration of the Papal territory." He also comforted his friends with declaring, "The Church was born amid perils, has lived amid perils, and will die amid perils." Poor old man; he fancies Christ and His Church are dying, because his apostasy is.

The Readfield District Preachers' Meeting adopted resolutions disapproving of the views of Credo on the Trinity and resurrection.

The *Advertiser* gives the lowest fall of the mercury yet recorded. On putting the thermometer out of the fifth-story window of its building, the weather was so cold at that extreme height that the mercury fell to the sidewalk and the thermometer came tumbling after. This beats the White Mountain experiences.

PERSONAL.

Gov. Andrew's statue will soon stand in the State House. Few had a grander presence, or will make a fairer statue. Ball has, we trust, equalled the occasion and made a statue worthy of the man and his place among the flags that as they went forth gay and glorious, dipped to their commander; as they returned black and rent, yet more glorious, made like obeisance. He has an immortal fame in one career of duty. One slavery he assisted in extirpating. Who shall he be that shall stand in spotless marble beside him, as the Governor who extirpated the no less evil of selling men and women into the bondage of a cruel appetite?

Rev. Mr. Spilman, Presiding Elder of the Augusta District, is visiting this vicinity to raise money for a school at Waynesboro', Georgia. The buildings are partly finished, and it was expected the colored people in the vicinity would pay for it, but because they voted against the will of their late masters and present hirers, they were expelled from their plantations with their year's wages unpaid. Fifteen hundred dollars are needed to complete it, and preserve it from a rebel mortgage. Our brethren are suffering everything in that country. They should have our prayers and our help.

Rev. J. S. Diehl gave an interesting address on Nineveh, and its discoveries, before the Preachers' Meeting last week. He is lecturing with success before Sunday-schools. He was consul to Java, and on his way home stopped at Nineveh and explored the sites. He has charts, stones, and other illustrations of his subject. His lectures are very valuable and interesting. He has given four lectures at Laconia, N. H., which were very attractive.

Rev. Mr. Trafton makes a sensation on the woman question whenever he speaks. He hits both sides with most popular impartiality.

David Creamer, esq., replied to *The Baltimore Advocate*, in its columns, on its remarks about his little speech on Emancipation. After showing that while he was speaking, only five officials left the church, and not over a score in all, and that after service "a number of officials, members, and attendants thanked the speaker for his remarks," he adds this personal reminiscence and appeal, which is tender and true. The sons of such sires as theirs ought to surpass their fathers in like grace. Some of them do. May all. Baltimore waits a resurrection of the fathers in the sons:—

"DEAR DOCTOR,—You kindly call me your 'old friend'; and so I am. I love you. Our fathers were life long 'old friends'; and no two more honorable names grace the long record of Methodist worthies in Baltimore than those of Dr. Thomas E. Bond, Sr., and Joshua Creamer. Their memory is sweet. I believe our grandfathers and fathers were all natives of Baltimore County, and owned their 'paternal acres,' some of which are still held by their descendants, as in your case and mine. This may be a small matter in itself, and in the estimation of some; but we who are 'to the manor born,' and occupy the acres upon which our grandfathers were reared, have a reverence for these things unknown to vulgar minds. But there is a still higher source of self-gratulation and enjoyment than that of mere family descent: it is the consciousness of the virtues possessed by our progenitors, the principles that actuated and governed the lives of such men as your father and mine, the brightest pages in whose history are those which record their deeds as members of an anti-slavery Methodist Church in the old slave State of Maryland. May their sons be the worthy representatives of such fathers."

DAVID CREAMER.

We are pained to record the death of Rev. Frank C. Morse, of the New England Conference. He had been residing for his health for some time in Kansas. He was a graduate of the Wesleyan University, and his funeral was attended by Rev. George Whitaker, of Westfield, one of his classmates at Bristol, Conn., on Tuesday last, (24th inst.)

Liddon, the author of the Bampton Lectures on the Divinity of Christ, and in some respects the leading preacher of the Anglican Church at the present time, is described as small in person, in general demeanor timid and shy. His voice is thin and harsh, but piercing and incisive, reaching to a great distance. He preaches with all his might. The perspiration rolls down his face, dropping regularly from his chin. It comes so profusely that handkerchiefs are of no use. Every now and then he pauses in his discourse, stoops down in the pulpit, and dries his face with a napkin towel. Nothing less substantial will serve his purpose, for his head and face become as wet as though they had been dipped in a basin of water.

Mr. Spurgeon got off these home truths lately at a Baptist Union dinner. They'll do for all latitudes and longitudes:—

"I recommend every young minister to make preaching his first business. The pulpit is the Thermopylae of Christendom. Your people may grumble that you don't go about and drink as many cups of tea at their houses as they would like. If you give them good food on the Sabbath, they will put up with a great deal. If the Sabbath joint is only a grim scrag of mutton, with plenty of divisions and nothing to divide [laughter], you will soon discover that your people will not be satisfied. In the next place, do not neglect visitation. It is true that I cannot visit my 4,350 members. But my visitation is done by the elders.

"Next let me say a word or two to the people. It is a remarkable fact that ministers of the Gospel are not able to live on much less than other people. They cannot make a shilling go as far as other people can make a sovereign. Some of them try very hard; but they do not succeed. A member once said to a minister who wanted a little more salary as his family increased: 'I did not know that you preached for money.' 'No, I don't,' said the minister. 'I thought you preached for souls.' 'So I do. But I couldn't live on souls [laughter]; and if I could, it would take a good many the size of you to make a meal.' [Renewed laughter.]"

The Methodist Church.

MAINE ITEMS.

The Methodist Church in West Baldwin is prospering under the pastoral charge of Rev. N. Andrews. Recently much needed repairs have been made upon the church and parsonage, which are now in excellent condition.

The Methodist Church in Pittston has recently undergone extensive repairs, and was reopened for public worship January 13th.

Rev. A. Hatch has been holding a series of meetings at Fryeburg with good success. Some sinners have been converted and some backsliders reclaimed.

At Lowell and Sweden, Rev. A. H. Witham reports the religious interest good and increasing. A number have been recently converted, and others are inquiring the way to "Zion."

An excellent religious interest is prevailing in South Windham and West Gray.

The new Methodist Church in Andover was dedicated January 13th. Sermon by Rev. A. Sanderson, Presiding Elder of Gardiner District. The Society is prospering under the faithful labors of Rev. I. Sprague.

Rev. T. J. True and his people in Albany have been much blest of late. The church has been revived, and a precious work of grace is going on through the church.

The prayers of the Church are earnestly desired for Rev. S. F. Strout, pastor of the Methodist Church in Conway, who has been dangerously ill for some days past, but is somewhat improved.

HALLOWELL.—The M. E. Church in Hallowell is at the present time enjoying a gracious outpouring of the Spirit. Believers are being fully saved, backsliders are returning, sinners are coming to Christ.

The work is largely with the young.

BOOTHBAY.—Rev. J. P. Simonton writes: "The Lord is with us. We are rejoicing amid the invigorating influences of a shower of divine grace. All glory be to our blessed Lord. Some are happy to-day, with the love of 'Jesus' in the soul, and a knowledge of pardoned sin, who two weeks since, were far from 'God,' travelling the downward road. About a dozen souls have been happily converted and reclaimed. The work is still progressing. We held a 'watch meeting,' which was a season of untold interest and profit to us as a church.

"Many of God's dear people consecrated themselves anew to his service; from that time there has been a sinking, more and more, into the will of the great Head of the Church.

"May the work extend, till many may be coming to Jesus. We had a 'Christmas Tree' and Sabbath-school concert, which was an occasion not void of profit to us as a people. The tree bore bountifully; to the pastor, fruit of a very valuable and palatable kind. An envelope containing \$36.25, and other desirable presents, amounting to \$50."

WELLFLEET.—Bro. H. Montgomery, of N. H. Conference, has been siding us in a very efficient and acceptable way for a few days, and "the Lord has wrought with us with signs following."

Gracious blessings have gladdened and strengthened His

waiting people. The Church is waking to earnest faith and zeal, and buckling on the armor of righteousness. One hundred sinners have confessed their desire for salvation, and many of them are rejoicing with possession. Some very interesting cases of decision for Christ have occurred. One young lawyer came with his bride, and said, before kneeling, "Pray for us, I plead for my beloved." The preacher responded, "The best plea you ever made." We are looking for yet greater manifestations of divine mercy and power. No rum-shop disgraces the town, but the wells of salvation are largely visited, and yield a beneficent and glorious supply.

KENNEBUNK.—The church in old Kennebunk is awaking to earnest prayer, answers to which have already fallen upon us in the conversion of some souls, and the reclaiming of others. And the fixed purpose is to fight it out on this line, until the strong holds of sin shall be compelled to surrender to our Prince. The liberality of the brethren in providing one of Dunklee's best eagle furnaces, adds much to the comfort of the congregation.

The Christmas festival was an occasion of much interest, as many Sunday-school scholars could testify when they found themselves the happy recipients of much of the fruit of the heavy laden tree. And while I am speaking of this, I would not pass by unnoticed the fact, that old Santa Claus did not forget the pastor and his wife, as from the beautiful tree many valuable presents were received as tokens of regard.

J. A. STROUT.

NEW HAMPSHIRE.

RICHMOND.—Rev. E. C. Rogers writes: "Richmond is one of the outposts of Methodism in New Hampshire. Previous to 1866 there had been no regularly sustained evangelical preaching for several years.

"In the spring of 1866, a few devoted friends of the cause of Christ made an effort to get a preacher from the Conference, but failed. However, Bro. A. C. Dutton, a local preacher, was engaged to come here and preach. He labored two years, in the mean-time gathering a good congregation and organizing an excellent Sabbath-school, which has grown to be one of the best in the Conference. There were some conversions, also, during the time of his ministry. Bro. N. Fisk succeeded him in two appointments, doing good service for the Master. The writer was appointed to this place last spring.

"We found the field white and ready for the harvest. A small church was organized during the summer, and the Lord has blessed us. There has been a good revival interest during the latter part of the fall and thus far during the winter. Several have been led, by the Holy Spirit, to seek salvation through Christ. Some twelve of the Sabbath-school scholars have been forward for prayers."

The M. E. Church, at the pretty little township of Gorham, N. H., (Maine Conference) has recently been graciously visited by its Divine Head with an outpouring of the Holy Spirit. This has acted in a variety of ways.

A parsonage to cost \$1,200 is in course of erection; \$800 of that amount has already been paid, or promised, the remainder to be raised before the building is completed.

At the special services held during the first three weeks of this year, four souls have been converted to God. The church is thoroughly awake to a sense of duty and privilege, and expects to "see greater things than these."

W. H. Meredith lately from Bristol, England, is the preacher in charge.

MASSACHUSETTS.

ASHLAND.—Rev. G. W. Mansfield writes: "God is blessing us in Ashland. A goodly number of souls have been converted since watch-night, when our interest broke out. The meetings are continued every night with increasing interest. We have for our encouragement God's promises, which cover all the ground over which we can go. If we find what men call hard spots of sin, we have only to call up that sweeping promise,—"Where sin abounds grace doth much more abound."

HOPKINTON.—The church edifice of the M. E. Society in Hopkinton, after being enlarged and beautified at an expense of some \$4,000, was dedicated on the 12th, Rev. I. G. Bidwell preaching the sermon. The exercises were participated in by Rev. Messrs. Hatch, Mansfield, Hambleton, and N. Bemis, the pastor. At noon a large party sat down to a fine collation in the vestry. In the afternoon, Dr. Tourjée delivered an able address on Church music, and in the evening, he conducted a praise meeting, which was a truly delightful occasion. At all the exercises there were crowded audiences. The whole expense has been paid, \$675 of which was raised by the exertions of the ladies.

CHESTER.—The church in this enterprising village is just now experiencing a gracious revival. For several months the pastor, Bro. Gordon, has been very busy holding meetings in various parts of the town, thus occupying four or five nights in a week. The result is seen. Within a few days scores have manifested an interest in religion, as many as twenty having presented themselves for the prayers of God's people at one time.

HAVERHILL.—With joy and gratitude, we send the record of our blessed experience in our Sunday-school last Sabbath. The Building Committee reported that the time had fully come to decide concerning the organ for the new church, and especially to provide the funds requisite for its construction. The recommendation of the committee to accept one of the estimates, involving an expense of \$6,000, was cordially approved, and immediate action was proposed to secure the

money. Although no previous notice of this movement had been given, and only one hundred and sixty four were present in the school on account of the extreme cold, the pledges were given in such generous measure and rapid succession, that our pastor, Dr. Barrows, made an earnest appeal to cease the larger subscriptions, through fear of depriving the children the privilege of presenting their smaller, but no less acceptable gifts. He was effectually silenced with the remark that a minister was never known before to attempt to arrest a good work, and that still another labor was reserved for the little ones. Upon adding up the subscription, the amount was found to be \$6,350! It was then suggested that the service be continued to procure funds for furnishing the vestry and church. Bro. Parkhurst's successful plan, reported in the HERALD, for raising funds by small weekly payments, had been adopted in the earlier stages of the exercises, and the children responded enthusiastically from every class, until we figured up the grand sum total of \$7,000! We were all so happy and grateful, that the usual exercises of the school were omitted, and we concluded the service with words of thanksgiving and prayer, and hymns of praise. The total amount already pledged for our church enterprise is \$34,850. The whole cost will be \$45,000. This is a marvellous development for a young society, scarcely a year old and destitute of a wealthy membership.

To an implicit faith in providential direction, an earnest spirit of cheerful sacrifice and God's consequent blessing, we attribute the pleasing result.

MIDDLEBORO'.—The Lord is graciously reviving his work here. Since this year commenced, several have been happily converted to God, and numbers are now saying, "What shall I do to be saved?" Eleven were at the altar last evening seeking the Saviour. "Unto God be all the glory."

WILBRAHAM.—"A splendid new bell, weighing 1854 pounds, was placed in the tower of the new stone church in Wilbraham on Saturday, the 14th, which bears the following inscriptions. On one side,—

"Presented by Col. Benjamin Butler to the Memorial M. E. Church, Wilbraham, January 1st, 1871." On the other side,—

"Veazey & White, Founders, East Hampton, Conn." The bell is pronounced a very fine one, of a rich mellow tone (key of F), and gave forth its merry peals to the delight of the people. It is mounted on the improved rotary ringing apparatus, the gift of David Smith, esq., of Springfield, Mass., whose name it bears.

CONNECTICUT.

GREENVILLE.—A correspondent writes "that the work of God has commenced in earnest in the M. E. Church in this place, under the labors of the Rev. A. W. Mills. The week of prayer was followed with a protracted meeting, which has resulted in the reconversion of nearly every backslider in the church, and the conversion of some of the most obstinate sinners in the place, who have passed through a number of revivals unmoved. But it seems as if the work had only just begun; and a deepening religious interest prevails in the entire community. The wilderness shall yet blossom as the rose."

TROY CONFERENCE ITEMS.

Rev. B. M. Hall of Rutland, Vt., has been doubly bereaved in the death of his daughter Elizabeth, a young lady of inestimable worth, and universally beloved. She had been his housekeeper since the death of his wife, and right well did she fulfill her task. She was the light of his home, but like a star of the morning she has disappeared in the glories of heaven.

Rev. J. Keirnan, of Warrensburgh, has withdrawn from the Church, and given in his adhesion to the Episcopal society of the same place. He has shown some proclivity Romeward recently by sending his daughter to a papal school in Canada.

Rev. J. Vrooman, of Hartford, has retired from the pastorate, believing that he had mistaken his calling, and has gone into business with his brother in Brooklyn.

Ripley Female College at Poughkeepsie, N. Y., has dropped the "Female," or rather the "Fem," and is now a boys' school. Dr. Newman designs to make it henceforth a "home" for boys from the age of eleven to sixteen, charging about \$450 per annum, with no extras, mending, and washing included. It will be a delightful place for many a city boy.

Rev. A. C. Rose has been elected by the New York State Anti-dram-shop Party its Corresponding Secretary. It is a very responsible position, and he will doubtless fill it acceptably and efficiently.

OHIO.

COUNTY METHODIST CONVENTIONS.—A Convention of the Methodists of Butler County, Ohio, was held at the church in Hamilton, on Wednesday, January 4th, 1871, at which twenty-one churches, including all in the county but one, were represented.

The sermon of the occasion was delivered by Rev. C. Kalbfus, formerly of the Baltimore Conference; and resolutions relating to the interests of the work in the county, reported from the Committee by Rev. D. J. Starr, were adopted. A notable feature of the occasion was the dinner spread in the lecture room of the church by the sisters of Hamilton, and the dinner speeches, by Rev. C. Kalbfus on "Our Entertainers;" by Rev. C. H. Lawton, formerly of the California Conference, on the "Connectional Spirit in Methodism;" by Rev. W. A. Robinson, on the "Literature of Methodism;"

and by Rev. Jas. McClung, on the "Early Methodists of Butler County."

It is thought by those who participated in this one, that county Methodist conventions might be made generally useful.

MIAMI.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

THE GOSPEL TRIUMPHS IN THE HEATHEN WORLD.—Since the commencement of the modern missionary enterprise, Christianity has won glorious triumphs in heathen lands. Never were its prospects so cheering as at present. The world is thrown open to the Gospel. Dr. Abel Stevens writes thus on the subject:—

"Coincidentally with opening up of the whole planet to the Gospel, nearly all the false religions of the earth have been smitten with decay. The great Oriental faiths are, according to the best witnesses, crumbling away. China and India are fast reaching that condition of doubt or indifference, respecting their traditional religions, which prevailed through the Roman empire at the advent of Christianity, and opened the way for its triumph. Mohammedanism is in general declension; in Turkey it retains some European power, but only by the sufferance of Christian States; in all Southern Asia, it wanes slowly, but surely, before the invasion of European light. Mohammedans believe in predestination—they now generally feel that fate has turned against them, and that they are helpless; thus their old favorite dogma is enervating their utmost life. They once, in forty years, conquered more of the world than the Roman armies did in four hundred; now they are powerless before the armies of Christendom, and can hope for no more conquests. Popery also is withering before the brightness of Protestant civilization; it cannot much longer be an element of civil power in Europe; its old fulminations no longer disturb the nations; it spreads abroad, but only to melt away there, especially in this country. It is evidently doomed. Thus, then, the most formidable obstacles to the spread of evangelical Protestantism are dissolving, and allowing a free way to the Gospel, through the opening geographical doors we have noticed.

"To these facts we should add another and most important consideration, viz., that the Holy Scriptures have been in rapid translation and diffusion within our own century. The British and foreign Bible Society has issued more than fifty-seven millions two hundred thousand copies. The American Bible Society has issued twenty-five millions, and other societies about the same number, making more than a hundred millions in about sixty years. The divine oracles are now printed in at least two hundred languages; eight hundred millions of people have these precious versions. Without the divine Word, all our other energies might be perverted to superstition or priestcraft, but God's own truth is rising over the moral world, like the sun towards the south."

THE WEEK OF PRAYER was generally observed throughout the Christian world, and in the heathen world where Christian missions are established. What a sublime scene!—the Christian world bowed in earnest, fervent prayer for the outpouring of the Spirit upon all people! May we not expect such a year for the triumphs of Christianity as has never before been witnessed? Let the Church labor for, and expect glorious things in the salvation of the world the present year.

MADAGASCAR.—The last Chronicle of the London Missionary Society contains the most cheering intelligence respecting Madagascar. The work is progressing as heretofore, and the recent converts are maintaining their integrity, and show a purpose of heart to conform their lives to the precepts of the Gospel. Rev. J. Pearce, of the London Missionary Society, writes as follows:—

"I rejoice to be able to state that not only in the districts connected with Analeky and Faravohitra, but that the whole mission continues to enjoy an uninterrupted tide of prosperity. While among those who have recently joined the ranks of the nominal Christians there are still many imperfections, and not a little that is unbecoming and unsatisfactory to the missionaries, yet the great majority of the people in our congregations are making unmistakable advancement in that which is good and true, and not a few are marked by the simplicity of their faith, the fervor of their devotion, and the sincerity and earnestness of their lives.

"The evangelists who have been appointed by the churches in this city and stationed in the more important villages around, are, as far as my observation extends, laboring with earnestness, acceptance, and success. We hold monthly communication with them, and visit them as frequently as possible. Some of them are simple-minded, humble Christian men, and their conscious insufficiency for the work, leading them to childlike dependence upon God, is very interesting. Here is an extract from a recent letter from one of them:—'But you know that in us there is no power' (to make the work successful), 'and Paul says, "Our sufficiency is of God." Don't let us forget one another in prayer, but pray for us, that God may bless us in the teaching in which we are engaged.'

"The increased liberality of the Christians in this city, which the sending out of these evangelists has called forth, is very pleasing, and is evidence of the increase and growth of spiritual life among them. Our monthly missionary prayer-meeting is generally an interesting, and always a well-attended meeting."

INDIA.—That portion of India, which is the mission field of the M. E. Church, lying between the River Ganges and the Himalaya mountains, and embraced in the provinces of Oude and Rohilund, is about as large as the State of Pennsylvania, and contains a population of about twenty millions. The State of Pennsylvania contains about three and a half millions, and has about eight thousand Christian pastors, but our mission field in India, with its twenty millions, has but twenty missionaries, and two of them are at present in this country. Surely, the "laborers are few."

THE CHINESE CONFERENCE.—Bishop Simpson, in his address at the late missionary anniversary in New York, speaks of the Chinese Conference, then closing, as follows:—

"Take your telescope; look through yonder mountains; pierce yonder darkness, and there is a Methodist Conference gathered in China. They have passed through their deliberations, and they are about to close their services. Brother Baldwin tells me they will close to-morrow morning about two o'clock. Just the hour that we are here. What are they doing? Sending out ten American preachers to their appointments, sending out seven ordained Chinese preachers to their appointments, sending out twelve more licensed Chinese preachers, sending out about forty Chinese exhorters. The Conference just now closing is scattering about sixty Chinese ministers all through the different parts of China, as far as it is accessible to us. And then on the names of their appointments will appear the name of one stationed in California. China is sending over a missionary to the United States! [Applause.] O, look at that Conference! China rising to greet the light of Bethlehem's Star! China twining her laurels round the cross of Christ! China and America joining hands around the altar of God!"

GENERAL INTELLIGENCE. CONGREGATIONAL.

The new church building for Dr. Stone's congregation, San Francisco, is to cost \$100,000. It will seat 1,600 persons, and the entrance and stairways are so arranged that the house, even when crowded to its utmost, can be cleared in a few seconds.

PRESBYTERIAN.

The Presbyterian Board of Home Missions report the receipts for November and December amounting to \$79,590, which is less by \$27,887, or one third, than the two boards now united received in the same months last year, before the reunion. The joint receipts for the fiscal year thus far falls short by fifty thousand dollars of the receipts last year.

EPISCOPAL.

According to statistics given in the *Church Journal*, the Episcopal Church in 1860 before the Act of Secession was passed, had 37 bishops, 2,028 clergy in 33 dioceses, 139,611 communicants, and 113,912 Sunday-school scholars. There are now 39 dioceses and 9 missionary bishops, 2,780 other clergy, with 220,000 communicants and 202,729 Sunday-school children. The contributions for missionary and church purposes for last year amounted to \$5,062,722. There have been 208 ordinations, and the deaths of the clergy, including two bishops, were 38.

The Episcopal church of St. James the Less, in Philadelphia, celebrates the sacrament with a paten and chalice, both of solid silver, and adorned with gold, diamonds, opals, garnets, emeralds, and pearls. The baptismal cups, the vestments, the altar, and the cross of wrought and enamelled brass, employed in the service, are all "gifts of the dead." The *Episcopalian* sees in this the first step toward masses and prayers for the dead.—*Etc.*

After considerable controversy between the Bishop of New York, and Rev. Mr. Morrill, rector of St. Alban's, it has been agreed on the part of the latter to discontinue using the elaborate vestments hitherto worn during church services, and the plain white used in other Episcopal churches will be substituted.

BAPTIST.

Within the last two weeks there has been a decided improvement in the spiritual interests of several of our city churches. The week of prayer was much more generally observed than has been usual, and already are the prayers of God's people being answered. At the Harvard Street Church, where the pastorate was vacant during the summer, a precious revival is in progress. At the Shawmut Avenue Church there has been an improving state of feeling for many weeks, which is now developing in a marked revival.

The Baptist Church in Arlington, where but few conversions have occurred in many years, is now in the midst of a revival. Quite a number have found peace in believing, and others are deeply impressed with their lost condition while out of Christ.

In Hyde Park the Baptist Church is receiving tokens of Divine favor. The congregation is increasing in numbers and interest. The week of prayer was observed, and was a precious season.

Thus far the conversions appear to be all from among the members of the Sabbath-school.—*Etc.*

The Baptist Church in Pittsfield is considerably exercised at the present movement on the question of abstinence from intoxicating liquors as a condition of church membership. The church is Congregational of course, and its original covenant, framed sixty or more years ago, contained no such provision. On the accession of the present pastor, Rev. Mr. Watson, three years ago, he found only a dilapidated copy or two of the old covenant and proposed to substitute the new covenant of the Baptist Publication Union in its stead, and on it, *nomine contradicte*, received between one and two hundred new members into church fellowship. Mr. Watson's extreme outspokenness on the liquor question, in sermons and lectures, has rendered him as distasteful to a portion of his congregation as he has endeared him to another portion. He has recently accepted a call to a pastorate in California, with a salary of \$3,000; one third advance on his present salary. His determination to leave stirred debate in covenant meeting, and the new covenant introduced by him was strongly objected to by some of the members. After two or three animated debates, the question recently came to a vote in not a very full church meeting, and resulted in the adoption of the new or anti-liquor covenant, by a vote of 65 to 31 or thereabouts. The opinion of the majority is decided and popular, though the minority is defiant and strong. Women vote in the Baptist church; and in Pittsfield, as everywhere, the sex goes with great unanimity for the Prohibitory side.

A CONGREGATION SUFFOCATED.—On Sunday, December 25th, as we learn from the *Mercersburg Journal*, "owing to defects in the pipe connected with the heating apparatus in the Lutheran church in Mercersburg, the gas from the burning coal was conveyed into the church—and a portion of the congregation worshipping at that place was seriously affected by it, some of them being insensible, and in this state were removed from the church. Others after retiring to their homes felt the effects of it very perceptibly. It appears that the effects of the gas were not felt until near the close of the service—just as the congregation rose to sing the closing hymn. Then the scene is described to have been such that it is almost impossible to portray. Men, women, and children were intoxicated with that which so nearly proved their death. Strong men became weak and helpless, many of them requiring aid to make their way out. Such a scene, as an eye-witness remarks, 'was never before witnessed in Mercersburg.' It is certainly wonderful that it did not result fatally to some of those who were present."

Our Social Meeting.

Bro. Rose begins the meeting with what usually concludes it.

AMEN!

So be it, Bro. Davies! Let us put an end to the unscriptural and humiliating and soul-paralyzing six months' probation. It is the fruitful occasion of jibes and sneers and ridicule from other denominations, though they reap their greatest harvests from us on this account, and is the reason of multitudes falling away. The question has often been asked in our periodicals, "What becomes of our probationers?" This answers it.

Let this rule be done away with, as it may consistently and appropriately, and instead of this doleful question rung out all over the land every year in all the changes of the gamut in minor key, there would be the loud hosanna from shore to shore in joyful strains over the increased multitudes added to our Zion. It would not only add to our numerical increase, but I sincerely believe to our spirituality. Let us try it! The old Dutch lady had it about right when she was seeking admission to the church and the minister explained to her that we received members first on six months' trial. "Away vit your six months," said she, "I shoin for life." So say I, and so let the next General Conference say. Away with the six months.

On the other side speaks "Rushton."

"SIX MONTHS ON PROBATION."

I cannot feel with the writer of that article against six months' probation, that we are so far off the track. If there is any class that the Church have an especial care for, it is young converts; while they might infer by the reading of that article that they were to be kept six months in the "porch," vainly endeavoring to get one peep in where we were basking in Christian fellowship, and striving to build each other up in a more perfect faith in Christ, while they were wholly neglected by prayer and counsel. If such was the case, we should not blame them if they did leave us; but such is not the case.

1st. They have been converted under the shadow of our wing. They have been prayed for, and worked for. The Lord has been pleased to bless the effort and sent these precious souls where the truth has reached them; and whereas they were in darkness and error, they are now partakers with His own sheep, having the same Shepherd to lead them.

2d. We now say to them as they feel that they have the love of Christ in their hearts, Do you not wish to show the world that you intend to follow in the way you have started by joining the church? So we say to them that they can join our class, and if at the end of the probation they feel they are still "followers," we shall be glad to place them permanently on our Church books; so we place their names on the class-book. We throw every kind influence around them. They have a hearty welcome in our prayer and class-meeting, and to the communion if they choose, while on probation, if baptized. Every Christian gives them a helping hand. Does this look as though they must stay in the porch?

3d. I cannot but feel with every influence that is thrown around our probationer, and all the Christian help he has, he cannot stand where he is the allotted time, he must be very weak indeed; and if for that reason he leaves for some other fold, I am fearful he will not be so bright and shining a light that we shall miss his presence.

4th. I think the great question is, are they in Christ's fold? If so, with all the barriers that we place around them, they need not go astray.

I know that other denominations are getting careful about taking in all that are swept in by a revival. They let them wait a while to see if they are really in earnest and mean to follow Christ; being warned by the past that many have been gathered into the church that came some other way than by the Cross and Calvary. I cannot see any great inconsistency in our usage, and I do not think many of our real converts do. I should not certainly think it our duty to take those directly into the church that were not willing to serve their probation, for I am fearful their zeal would soon grow cold, and we should find neither Christ or His example had room in their hearts. There are a few of the many reasons for our time-honored usage of six months on probation.

Rev. C. H. Hanaford writes on—

PERSONAL EFFORT IN THE PROMOTION OF REVIVALS.

I have always believed in the efficiency of direct personal effort in the work of saving souls, but was never so thoroughly convinced of the amount of good which may be accomplished in this way, as I was during the progress of our late revival meetings in connection with my charge.

Our meetings were held in the evening only, and during the day, both forenoon and afternoon, I visited, together with a brother who was assisting me, from house to house, and from shop to shop.

We talked to the people, and in many cases plead with them to give their hearts to the Saviour; and in nearly every house in this part of the city we had a season of prayer.

Many in this way were influenced to come out to the meetings, and finally, as the result of personal effort, to a very great extent, were led to the foot of the cross.

And nearly every one who has been reclaimed or converted, in our revival, was labored with, by way of personal effort, before they presented themselves at the anxious seats as seekers of religion.

Personal and private conversation with the unconverted convinces them that we are anxious for their welfare, and when they see that others are anxious and alarmed for them, they begin to feel that it is time for them to do something for themselves.

This work should be done by the laity as well as by the ministry.

"Go to thy friends," go out among your relatives and neighbors, go to the people all around you, "and tell them how great things the Lord hath done for thee," and what He will do for them.

Go and invite them to the house of God, and if necessary, devise means to bring them there, and when the waters are troubled, lead them to the pool.

Watch and see if any impression is made upon their minds by the preaching of the gospel, and if so, try to deepen that impression.

Bring them into the prayer and class-meetings, and there exert your influence, and don't leave them till you see and hear them rejoicing in the love of God.

What a glorious work is this! It is worth living for, aye, it is worth dying for; for if we die in the work, we shall die at our post with the armor on, and we shall be rewarded accord-

ingly, claiming the promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

WEBSTER SQUARE, WORCESTER, Jan. 16th, 1871.

S. gives good advice in some not very good verses.

IF I WERE YOU.

Young man, if I were you, I know what I would do;
I'd let the rum alone, and not cause hearts to mourn
Over my evil way, and I become a prey
To Satanic wiles.

The gamblers' secret nest, that diabolic pest,
Should have no charms for me; I'd from its meshes flee
Before it is too late, for evermore too late

To retrieve my steps.

If I were you, young man, and I could lead the van,
I tell you what I'd do; I'd labor with a few
To bid adieu to rum, that better days might come
In their families.

I'd tell the chewers too, and smokers not a few,
And those who use the snuff, though they might call me rough,
There are far better ways to spend their passing days,
And thus avoid evil.

I'd tell the gambler too, with all his vicious crew,
That he had better halt. He'd better earn his salt
In some good, lawful way; he'd better starve to-day
Than God disobey.

O, if you'd all take heed to what of truth you read
Within the Sacred Book, you might by one quick look
Have that within you all, which would all vice forestall,
And thus save your souls.

S.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

POSTS AND RAILS.—There are many locations where there are no stones for miles around, and all the fences must be built of wood. In some parts of the country they build what is called "Virginia" or "worm fence," which answer well enough to keep the cattle in place, but is quite expensive when labor or wood is of much value, for it costs largely of both. A strip board fence with round posts, known as "rail-road" fence, will do very well, but perhaps the most economical and most easily arranged fence is made up with rails and mortised posts. It is convenient to set, can easily be moved at any time, and is sufficiently high and strong for all practical purposes. The best timber for this purpose is chestnut, from good sized trees. The posts and rails are both split out, the latter sharpened so as to enter the post-holes properly; the posts mortised with three, or in some cases four holes. Some use a large auger and bore a hole each end of the mortise, and then cut out between with a chisel. We prefer, however, when a man understands it well, to use a post axe, for the work can be done much more rapidly in this way than in any other. The posts should be inverted when set, and the part that goes into the ground should be charred before being set, or should be dipped in carbolic acid, coal tar, or other substance that will help resist the effects of the weather. A post usually fails first between "wind and water," and if they can be protected there, will last much longer than those not so treated.

This work of preparing posts and rails can be done under cover, and should occupy the attention on stormy days. It pays well to have good fences that will turn cattle, on every farm, whatever they may be built of, but we think division fences may very properly be made with posts and rails, as we have suggested.

ROTATION OF CROPS.—This is a very important subject, and one we fear that does not receive the consideration it deserves. Many ignorant persons have found by experience that cabbages, for instance, will not do well on the same ground two years in succession, that cabbages will not follow turnips, and that turnips will not do well on the same ground the year after. These very obvious things they recognize, but do not always stop to consider the whys or wherefores respecting these or other crops. A great deal has been written from time to time on this prolific subject, and yet many, we fear, scarcely give the subject a thought. We do not propose to go into the matter scientifically, but treat it in a plain practical manner. There should be a rotation of crops on all lands, with very few exceptions. It is true that onions have been known to do well for twenty or thirty years in succession, on the same land. Wheat soon exhausts the soil, and in two or three years the land on which it is grown would be incapable of yielding a crop, because the elements needed for perfect wheat have been exhausted, and no longer exist in the soil, and must be supplied before another good crop can be raised. The same might be said of any other grain. The land, however, that would no longer yield a crop of wheat, might still be in excellent condition for some other crop, and without doubt, cabbages, potatoes, or roots could be successfully produced. The best soil for grass will after a few years run out, as it is termed, though good land will continue to yield this crop longer than it will most any other. Now, if we admit the fact that there comes a time when a piece of land becomes so changed as to fail to yield a crop, we must admit the necessity for a rotation of crops. Now if we could just here call in the scientific chemist, or be ourselves able to discover just what element has been extracted from the soil, and just what, and how much, to return to it again, we should be able to adapt our crops to the soil with nearly a perfect certainty. To some extent this may be done, and is actually accomplished by a few; but the great majority cannot do it,

and must rely more upon their good sense and past experience than upon scientific knowledge. A few general rules may be laid down, but there will be found exceptions to them growing out of the varying character of the seasons, or some peculiarity of the soil or location of the land. We should say that here at the North we should never sow wheat or rye two years in succession on the same land, and yet we have known exceptions. We would not plant corn more than two years in succession, while potatoes will do well for three or four, but not as well as on new land. The root crops will do well three or four years, if the land be heavily manured. Squashes and melons seem to flourish well for a single year only, on the same spot. Strawberries give one good crop, and then should be changed, and are not sure to give a decent crop if set upon the same field within three or four years. But we will not take space to refer to other crops, but enough has been said, we trust, to convince all of the importance of a rotation of crops.

Some will ask, how about the orchard, when the land is covered with fruit-trees, for many successive years? We say in answer, they will not continue to flourish unless food is supplied and that abundantly, and it is well known that all trees do better on new lands, than on old worn-out soils. If trees will continue to flourish if supplied with proper fertilizers, why may not the same rule apply to field crops? It will to many of them to a considerable extent, but even if it does, it is still better to rotate and secure still better results. Brother farmers, consider this matter, and in view of it make up your minds what will do the best on this field and on that, during the next season.

Obituaries.

REV. JAMES JACQUES died, in Sugar Ridge, Putnam Co., Ohio, Nov. 21, 1870, aged 84 years, 3 months, and 7 days.

He was born in Bowdoin, Me., Aug. 14, 1785. He gave his heart to the Saviour in the morning of life, and felt it to be his duty to study for the ministry, but a deep sense of his unworthiness deterred him for a time; but he found the path of duty was the only path of safety and happiness, and accordingly consecrated his time and talents to the service of his Master. He joined the New England Conference of the M. E. Church about the year 1815, and was united in marriage the same year to Miss Anna Marshall, of Northumberland, N. H. She proved to be a devoted Christian wife and mother, sharing his blessings and trials for forty-six years. She died in Sugar Ridge, Sept. 30, 1861. They had six children, four of whom survive to mourn their loss. The following are some of the places to which he was appointed: In 1816, Baldwin, Me.; 1819, Bethel; 1821, Hollis; 1824, Windham; 1826, Castine; 1829, Gouldsborough; 1831, Dixmont, where he located in 1833. He was ever ready to encourage the Christian, to sympathize with and comfort the mourner, to converse with and try to reclaim the erring, and often supplied the pulpit in different places, as opportunity offered.

He was once chosen Representative to the Legislature at Augusta, Me. He lived in Dixmont till 1854, when he removed to Sugar Ridge, Ohio, where two of his children had preceded him, and there passed the remainder of his days, preaching occasionally, as his health permitted. He was married to his second wife, Mrs. Elizabeth Pool, formerly of Stonington, Ct., in 1862, who still survives him. On the 14th of August, his 84th birthday, he preached two sermons, in the P. M., from Psalms xxxvii. 25: "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed being brought to naught."

From that time his health began to fail, and about the 13th of November he took a severe cold, which settled on his lungs, and he failed till the morning of the 21st, when he passed away. The influence of our early home, the Christian example, the faithful counsel, the family altar, where the voices of parents and children united in prayer and praise to our Creator; and in later years, when widely separated, his letters, so full of faith and trust in God, will ever be held in grateful remembrance by the one who pens this feeble tribute to a father's memory. Truly may it be said of him, "He rests from his labors, and his works follow him."

"Servant of Jesus Christ, 'Well done!'"

Thy battle's fought, the victory's won;

Thine armor laid at Jesus' feet;

Be given thee rest; His rest, how sweet!"

Sutton, Jan. 7, 1871.

E. J. ELLIOTT.

PETER DRAPER died, at West Plymouth, N. H., July 20, 1870, aged 77 years.

For more than thirty years his house was a home for Methodist preachers. His love for Christ and the M. E. Church continued unabated to the end. In his last sickness his sufferings were extreme, but Divine grace was sufficient for him. In death, he triumphed gloriously.

JOHN NORRIS died, in Ramney, N. H., Nov. 17, 1870, aged 76 years.

For sixty years he was an esteemed member of the M. E. Church, and an exemplary Christian. Death found him like a shock of corn fully ripe in its season. He intelligently arranged all his affairs, even to the details of his funeral, and sweetly fell asleep in Jesus.

J. H. B.

Died, in Lebanon, N. H., Dec. 27, 1870, MARY ESTELLA SHAW, only daughter of Albert M. and Caroline D. Shaw.

Nearly half her years she was the subject of much suffering. Some two years before her death, while away from home attending school, she found the Saviour; and from that time, she lived a life of piety. The last few weeks of her life, however, presented the most interesting religious experience. When her speech was very difficult, she said to her friends, "Jesus saves my soul, on earth and in heaven." And heaven seemed to be everything to her, and earth of no account. At her request, she received the rite of baptism, and found great satisfaction therein; and, especially, that her older brother could be present, hoping he might receive a good impression. From this time, she could converse but little. Her countenance, however, wore a most radiant expression of suffering, submission, triumph, and peace! Discovering signs of grief in her mother, she would beg her not to grieve for her, as she was so soon to be released, and be at rest. She calmly made arrangements for her departure, remembering her friends with gifts, and selecting singers for her funeral. And as she neared "the river," the Sabbath-school songs of her childhood came up afresh to her mind,—

"I want to be an angel,
And with the angels stand."

And thus she passed onward to the realization of the wish in the song.

O. H. J.

MRS. JULIA P. LIVERMORE, relict of the late Daniel G. Livermore, of Milbury, Mass., died, Tuesday, Aug. 23, 1870, aged 62 years and 23 days.

She was the mother of a family of five children, of whom only one, Bro. A. G. Livermore, survives to mourn her departure. For many years a highly acceptable member of the M. E. Church, she was loved and honored as an exemplary Christian, proving herself a daughter in Zion, and a mother in Israel. Of her, it may truly be said, "Blessed are the dead that die in the Lord." S. A. FULLER.

Died, in Manchester, N. H., Dec. 13, 1870, MRS. SALLY MORRIS, aged 88 years.

Sister Morris gave herself to Jesus a great many years ago, and identified herself with the First Methodist Episcopal Church in Manchester, when it was first organized, about forty-two years ago, by Father Broadhead. She was the oldest member in the Church, and a subscriber to ZION'S HERALD from its beginning. According to her reputation, her Christian character stands unimpaired. It can be truly said of her that she came to her grave "in a full age, like as a shock of corn cometh in in his season." In her last days she was "waiting by the river," and when the "Boatman" came, she was borne safely over its turbid waters. May her children and friends, when called to gather up their "feet in death," hail her on that happy shore, where they shall "meet to part no more."

J. MOWRY BEAN.

Manchester, Jan. 16, 1871.

Died, at Newton Lower Falls, Jan. 7, 1871, ALONZO L. FLAGG, recently of Sheepscott Bridge, Me.

His dying days were full of resignation and trust. He said, "Life looks pleasant; I should love to live; I am only twenty, and it seems early to go; but I would not have God's will changed." When the latest hours came, he said to his mother, "Tell them all that I die sweetly trusting in Jesus. Don't forget to tell them." A few weeks ago he came to Massachusetts, hoping to be benefited by a change of residence. But among strangers, who became tenderly interested in him, he fell asleep in Jesus; and the hearts of parents and an only sister are sustained by the best of all comforts, that it is well with him. He was converted at thirteen, joined the church at sixteen, entered into rest at twenty.

L.

Died, in West Sandwich, Oct. 13, CAPT. PAUL CROWELL, aged 63 years and 11 months.

Bro. Crowell was converted under the labors of Rev. Henry Mayo and Bro. Nathan Howes, and joined the M. E. Church in 1840, identifying himself with all the interests of Zion. His life was one of Christian principle and integrity; and his last sickness, though painful in the extreme, bore witness to the triumph of grace. Passages of Scripture which had been his support in health, were frequently on his lips; and as if fortifying himself for the great struggle, he would sing, "Jesus, lover of my soul," and "O how happy are they," although unaccustomed to join in the songs of Zion. The sacrificial death of Christ was his constant theme; and the terms, "Wonderful," "Counselor," "Prince of Peace," "Emmanuel," his frequent ejaculations during paroxysms of pain. His loss is deeply felt in the church, of which he was a consistent member, bearing its burdens, and assuming its responsibilities, as steward, for thirty years. He was humble and Christlike, and above the pains of the body, found rest of soul in Jesus,—leaving abundant testimony, to all that witnessed his agony, that grace can triumph over pain, and the soul find shelter in God. His rest is glorious.

Died, Nov. 17, in West Sandwich, THOMAS F. CROWELL, aged 25 years and 6 months, son of Capt. Paul Crowell.

Bro. Crowell was converted at the age of 10 years. He used to refer with great pleasure to the change wrought in his young heart, saying that even the trees and stars seemed praising God, as he walked from the meeting. Of an amiable, loving nature, he won many friends; and in his lingering illness was cheerful, patient, and trusting. To our beloved Presiding Elder, Wm. T. Harlow, a few days before he died, he said, "I have put myself in the hands of Jesus; He will do what is best for me." For the Church of his choice he had a devoted love, always attending the means of grace, and when he saw his days were being numbered, he calmly adjusted his temporal affairs, placing a generous sum at her disposal. Thus being dead, he yet speaketh. He was, at his death, Recording Steward of the M. E. Church in West Sandwich. Both father and son partook of the Holy Sacrament July 10—the last time he was permitted to meet in the house of God. Now they are sharing the glories of heaven.

"Part of the host have crossed the flood,
And part are crossing now."

H. R. B.

MRS. LYDIA LIBBY died in Cornish, Aug. 4, 1870, aged 79 years. Sister Libby was a member of the M. E. Church in Standish, but at the time of her death was residing with her daughter in Cornish—her companion having fallen asleep in Jesus some years previous. She was born in 1791; found the Saviour in 1818. She was a consistent Christian, cheerful and happy in the decrepitude of old age, and when suffering from disease, exhibiting under all circumstances the saving power of our holy religion, and when the Master called, "Come up higher," she gladly obeyed the summons, passing away in great peace.

O. H. STEVENS.

ADDIE, only daughter of Andrew and Sarah M. Wagg, died in Sangerville, Me., Dec. 6, 1870, aged 16 years.

For her death had no fears, but seemed "the gate to endless joy." She died in great peace. Friends mourn, but still rejoice that there is "hope in her death."

S. WENTWORTH.

HENRY GREELY died in Readfield, Me., Oct. 6, aged 81 years.

Bro. Greely gave his heart to God under the labors of Rev. John Atwell, more than forty years ago. Immediately after he found the Saviour he joined the M. E. Church, where he lived a consistent member until he joined the Church above.

J. R. MANSTERMAN.

On the 23d of December, 1870, Bro. IRA CROFFORD of Jackson, Me., received his discharge from the conflict on earth, and joined the ranks of the triumphant in heaven.

Bro. C.'s love for Christ and his cause was "in deed and in truth," and not in word and in tongue only. In the experience and life of our departed brother, we have an exemplification of the doctrine of entire consecration of soul, body, and property; he considered all the Lord's. He had paid into the Lord's treasury, for various objects, more than one thousand dollars. In doing this he remembered the words of his Lord, "Let not thy left hand know what thy right doeth." In the death of Bro. C., the Church is deprived of a valuable member, and the community of the influence of a godly life. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." The Lord bless to surviving friends this effective providence.

RUFUS DAY.

Dixmont, Jan. 19, 1871.

MRS. SUSAN HAINS, of Windham, Me., died Dec. 16, 1870, aged 85 years.

Sister Hains gave her heart to Christ about forty years ago. She soon afterwards united with the M. E. Church, and has remained an active and worthy member of the same until her death. She had a clear and happy experience. It was always her delight to "tell the story of Jesus and His love" on all occasions. Her last sickness was protracted and painful, but she triumphed in Christ, and when earthly things had almost faded from her view, and her interest in earthly friends had ceased, the name of Jesus would arouse her to consciousness. She peacefully and triumphantly fell asleep in Jesus.

H. CHASE.

Gray, Jan. 16, 1871.

In Greenville, Ct., Dec. 31, 1870, MRS. ETTIE ALBRO, wife of Frank Albro, esq., aged 35 years.

This was one of the most triumphant deaths we have ever witnessed. She was converted at Mystic Bridge, Ct., under the labors of the Rev. V. A. Cooper, and has ever been a shining light in the Church of God.

A. W. MILLS.

Widow JULIA THAYER died, in Shelburne Falls, Mass., Jan. 15, 1871, aged 73 years.

Sister Thayer was for many years a worthy member of the M. E. Church in Winchester, N. H. Quiet, modest, humble, she was respected by the irreligious, as well as by the religious. Her end was peace.

J. W. ADAMS.

Died, in Bridgewater, N. H., Dec. 27, 1870, JOHN FIFIELD, aged 78 years.

Bro. Fifield was a member of the M. E. Church, and leaves good evidence that to die was his eternal gain.

A. E. DREW.

The Secular World.

REVIEW OF THE WEEK.

DOMESTIC.

In the United States Senate on the 26th, the bill repealing the income tax was taken up, debated and passed—29 to 25.

The lobby on behalf of the Southern Pacific Railroad scheme is continually increasing. It is composed of such men as Fremont and others. They expect to get their bill through this winter, and they will if their money holds out. It costs to board in Washington.

On the 27th ult. the W. S. Arthur, Mississippi steamer, was blown up near Memphis, and sixty lives lost.

A Nova Scotia vessel, the Kate Smith, was wrecked on the New Jersey coast on the night of the 25th ult. and nine men lost.

A tug-boat exploded in New York Harbor on Saturday, and three men were killed.

GREAT BRITAIN.

The Princess Louise and Lord Lorne are to be married on the 21st of March.

The small pox is raging in London.

The Conference has again adjourned for one week. A resolution to confine discussions to the consideration of the question of the Treaty of Paris was adopted. The Conference is regarded as a farce.

A semi-official declaration has been received from Constantinople that henceforth Turkey will rely on herself for protection, and not on the interests and jealousies of the European Powers.

FRANCE.

The following items are from a London telegraph of the 24th ult.:

There was an extensive conflagration in Longwy yesterday, 23d. The flames were visible all night, and to-day the fire is still burning. In the meanwhile the bombardment goes on without relaxation.

A dispatch from Berne, 24th, says a French detachment is marching upon Abbavillera. The force is well supplied with artillery.

The Prussians are withdrawing from the further pursuit of Gen. Chanzy, and Alençon has been evacuated.

The French say that the defeat of the Prussians on Sunday, at Dijon, was complete. The troops under Ricciotti Garibaldi destroyed the 61st Prussian Regiment. The French behaved heroically. After the battle the Prussians retreated toward Messigny, Noges, and Savigny-le-Sue.

A dispatch from Brunnat, Switzerland, Jan. 24, says that a French corps d'armee is close to the Swiss frontier, and the headquarters of the Army of the South are now at Blauant.

The Prussians have cut the railway between Lyons and Besancon at Blyne.

The Germans have abandoned their attempt to besiege Cambray. The French have inundated the country around Douai and Arras. The strength of the German army in the north is 80,000.

It is said that all the troops in Havre are under marching orders. Reinforcements of cavalry have arrived. The Prussians are apparently advancing on Houdieur. The Prussian cavalry have advanced to Bazouques, Faverly, and Noarby.

A later dispatch from Havre says that the Germans evacuated Bologne after making a requisition of 40,000 francs. They sent four of the inhabitants, and carried off the Mayor and three members of the council.

A dispatch from Brussels to-day says the French prisoners held at Liege have made another attempt to escape from captivity, but the timely discovery of the plot by the Belgians prevented a successful issue. The Belgian authorities have effected an important seizure of arms at Liege.

Paris capitulated on the 28th ult. Berlin is in a perfect frenzy of excitement. Peace will soon follow.

ITALY.

Rome is to be made the capital on the 30th of June.

WEST INDIES.

The British government has telegraphed the Governor of Jamaica that the island is at once to be placed in a state of complete defence, or, in other words, it is to be made the great military and naval station of the Caribbean Sea. A very large number of troops, in addition to those already there, have been ordered to the island. They will be under the command of General Moore, who has been ordered from Barbadoes for the purpose. A British flying squadron is to rendezvous at Kingston, and the flagship is expected to arrive shortly. The admiral of the flag-ship of the West India squadron reports that the Dominicans are unanimous for annexation. It is the possibility of the annexation of St. Domingo to the United States that has doubtless caused this action on the part of the British government. It fears the extended influence of the United States by getting a foothold among the West India Islands, and it deems it best to be ready for any emergency that may arise.

GOSSIPING.

A writer in the *Traveller* says that "if women were as particular in the choosing of a virtuous husband as men are in the choosing of a virtuous wife, a moral reformation would be soon begun."

History repeats itself. We are all familiar with the story of the gentlemanly pickpocket who abstracted the lady's purse and left in her pocket his solitary diamond ring in exchange. It has happened again in a Broadway stage, and the ring is worth \$1,000.

Greenland got the news of the probable outbreak of war between France and Prussia at the sight of an American ship, September 12, and un-

less by accident, they will hear nothing further of the war until next summer. That is almost the spot Cowper sighed for, "where rumor of oppression or deceit shall never reach."

Rev. Dr. McCosh, of Princeton College, is delivering a course of ten lectures in New York on the "Relation of Religion to Physical Science."

For an Irritated Throat, Cough or Cold, "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to obtain the genuine.

Burnett's Kallistion is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.

Feb. 2, 26th cow.

Among the railroad investments of this country which have found favor in Europe because of their substantial character, may be pre-eminently classed the First Mortgage Bonds of the West Wisconsin Railway Company, a large amount of which were sold in London during the past year. This railway is one of the connecting links in the system of the Northwest, extending from Tomah to St. Paul, and is rapidly approaching completion. Thus far 120 miles have been constructed, and there remains only 34 miles to be built to finish the road. Its object is to connect Chicago and Milwaukee with the Northern Pacific, by a new route, which is one hundred miles shorter than the existing line. It will also be a feeder to the grain trade both of Milwaukee and Chicago. The road traverses a good agricultural and lumbering country. The corporation has received a grant of 6,400 acres of land per mile from Congress, which has been placed in the hands of trustees, whose duty it is to sell the same, and apply the proceeds to the paying off of bonds. The eminent bankers, Messrs. Guinness, Johnson & Day, and White, Morris & Co. of this city, are the financial agents for the company.—*New York Standard*, Jan. 21, 1871.

CHAMPTON BROTHERS' Imperial Laundry Soap contains a large percentage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufacturers, 2, 4, 6, 8, and 10 Rutgers Place, and 25 J. Street. Office, 21 Front Street, N. Y. Dec. 31, 1870.

THE NEW ENGLAND CONSERVATORY OF MUSIC.—This institution, whose praiseworthy aim to popularize musical education by affording the best advantage at comparatively trifling cost, has made it at once the most celebrated and the most successful in the land, will open its spring term on Thursday, February 9th, as will be seen by reference to our advertising columns. It is pleasant to record the fact that its superior advantages have so increased the number of its students that it has again outgrown its accommodations, and is about to enter upon the occupancy of additional apartments in an adjoining building.

CLIMATE OF THE NEW NORTHWEST.—*Harper's Weekly*, in a recent interesting article descriptive of the country traversed by the route of the Northern Pacific Railroad, gives the following reasonable explanation of the remarkable mildness of climate and fertility of soil which characterize the vast region which has come to be known as the New Northwest. That journal says:—

The fact of the mildness of the climate which prevails along the belt of country tributary to the line of the Northern Pacific Railroad, is abundantly established. Nowhere between Lake Superior and Puget Sound is the climate colder than in Minnesota; and this great State is not surpassed as a wheat producing region, or in healthfulness of atmosphere. Dakota is very similar to Minnesota; and from Dakota westward the climate steadily modifies, until, in Oregon and Washington Territory, there is almost no winter at all aside from a rainy season, as in California. Throughout Dakota, Montana, and Northern Idaho cattle and horses range out all winter, and in the spring are fat and strong. Records kept by government officers at the various military stations on the upper waters of the Missouri show that the average annual temperature for a series of years has been warmer in Central Montana than at Chicago or Albany. This remarkable modification of climate, the existence of which no well informed person now questions, is due to several natural causes, chief among which are these: First, the country lying between the 44th and 50th parallels is lower by some 3,000 feet than the belt lying immediately south. The highest point on the line of the Northern Pacific Road is 3,600 feet lower than the corresponding summit of the Union and Central line. Both the Rocky and the Cascade ranges, where they are crossed by the Northern Pacific route, are broken down to low elevations compared with their height 400 miles southward. This difference in altitude would account for much of the difference in climate, as four degrees of temperature are usually allowed for each 1,000 feet of elevation. But, second, the warm winds from the South Pacific, which prevail in winter, and (aided by the warm ocean currents corresponding to our Atlantic Gulf Stream), produce

the genial climate of our Pacific coast, pass over the low mountain ridges to the north of latitude 44°, and carry their softening effect far inland, giving to Eastern Washington the climate of Virginia, and to Montana the climate of Ohio, without its dampness and chill.

The same cause—the depression of the mountain ranges toward the north—accounts for the abundant rain-fall in nearly all parts of this vast area. The southwest winds, saturated by the evaporation of the tropics, carry the rain-clouds eastward over the continental divide, and distribute their moisture over the "fertile belt" stretching from the mountains to the lakes. Further south the mountains with their greater altitude, act as a wall against the warm, moist, west winds; hence the colder winters and the aridity of portions of the regions south of Montana and east of the mountains. That the climate of that new Northwest which is now to be opened to settlement, travel, and trade is such as to make it a congenial home for the migrating millions of Central and Northern Europe, and the crowded portions of our own land, there is no doubt.

FROM THE NEWSPAPERS.

The Mount Washington cable is still under the weather, and does not operate. Of the eleven tons of coal taken up for the winter consumption of the meteorologists at the summit, over one-half was consumed a week ago. The stove used contains seven dampers, which, during the gales, will not stop the draft, and rattle fearfully. One of the party recently came down the mountain on a piece of board placed over the centre rail containing the ratchet work of the railroad, in about forty-five minutes, regulating the velocity with a pair of short legs from sleeper to sleeper—distance, three miles.

LAUNCH OF THE MORNING STAR.—The new missionary brig, *Morning Star*, designed to replace the vessel bearing the same name, of the American Board of Commissioners for Foreign Missions, which was wrecked last year among the Micronesian Islands, was launched yesterday afternoon from the ship yard of Curtis & Smith, East Boston, by whom she was built. She is 98 feet long on the keel, and 100 feet between perpendiculars on the deck. The breadth of her beam is 20½ feet; and the depth of her hold 9½ feet. She has a sharp raking bow, ornamented by a female figure in robes of flowing white, fringed with gold, and holding in her right hand an open book, upon one page of which are the words, "Light, Love, Life." The vessel has an open top-gallant fore-castle, and abaft the foremast on deck is a house containing the galley, several staterooms, and storerooms. She has a spacious cabin, with five staterooms and other apartments. She is strongly built, of good materials. When ready for sea her cost will be about \$27,000. She will be commanded by Capt. Nathaniel Matthews, of Cape Cod, who is a man of experience and of religious convictions. When she reaches Honolulu, whether she is bound, she will pass under the control of the Hawaiian Board of Missions, who will bear the expense of her cruising; but she will continue under the American flag, and be commanded and officered by Americans. The launching took place at two o'clock yesterday, as stated above, and was successfully accomplished. Quite a number of persons, including some ladies, were present. Owing to the uncomfortable weather, the accompanying exercises were very brief, consisting only of the singing of the Missionary Hymn, and a prayer by the Rev. Dr. Gulick. The word was then given to drive the wedges, and in a few minutes the *Morning Star* glided gracefully into the water. A tug-boat in waiting towed her to Grand Junction Wharf, where she will be rigged and fitted for sea. She will sail in about a month.—*Advertiser*, Jan. 27.

AMERICA MONOPOLIZING EMIGRATION.—The return of the Emigration Agent of the British government at Liverpool, just published, shows that the emigrants from that port last year numbered 153,736, and that their destination was as follows: United States, 131,733; Canada, 19,984; New Brunswick, 27; Queensland, 613; Victoria, 1,238; Cape of Good Hope, 79. These figures show that America offers greater attractions to emigrants than all other lands. A large number of the emigrants for Canada leave directly after landing for the United States.

Irrespective of the 153,736 emigrants, 9,367 persons sailed in ships that do not come under government supervision, and are mainly transient passengers. Of these, 5,582 came to the United States, leaving 3,785 for all other parts of the world. There were 18,124 fewer emigrants from the continent, and 10,640 more English emigrants from Liverpool in 1870 than in the preceding year.

THE CINCINNATI LIBRARY.—The Board of Education voted to employ Mr. W. F. Poole as Librarian of the Public Library for the ensuing year. This endorsement of the action of the Board of Managers of the Library will be heartily concurred in by all who know anything about the wants of this great public institution, and the peculiar qualifications of Mr. Poole to be at the head of it.—*Cincinnati Gazette*.

CHURCH EXTENSION IN PROVIDENCE.

This cause is beginning to receive in this city, and indeed in this Conference, something of the attention its merits demand. During the Sabbath of the 22d of January, in all the churches of the city, excepting the Ashbury and South church, meetings were held and collections taken for the CHURCH EXTENSION SOCIETY.

Rev. Bro. McCabe preached in the morning at Mathewson Street, and in the afternoon at Trinity. Rev. Bro. Spillman, Presiding Elder of Augusta (Ga.) District, preached in the morning at Chestnut Street; P. M., at Broadway. Rev. M. J. Talbot, Presiding Elder of Providence District, preached at Power Street, P. M.

At all these meetings collections were taken.

In the evening a grand union meeting was held in the Chestnut Street Church. After devotional exercises by the pastor, Rev. J. H. Owens, and the Presiding Elder, stirring addresses were given by Rev. Bros. J. W. Willett, McCabe, and Spillman. Rev. V. A. Cooper, Chairman of the Conference Committee, presided at the meeting and took the collection, aided by Bros. Knight, Curry, Wardwell, Billings, Horton, Cornell, Greene, Snow, Haskins, and Wm. Barton, Treasurer of the Conference Board. The aggregate collection for the day will fall but little if any below eleven hundred dollars. Pardon me if I say this is the banner city in the United States; its contribution to the general fund being larger than that of any other in proportion to its population. The facts presented showing the demands for, and the success of the Society, are thrilling to every listener.

We wonder how the Missionary Society has done such great work without this co-worker. We wonder how the Church, throbbing with interest for the perishing world, has so recently seen the advantages of this auxiliary. We wonder that the rich do not more generally see the prudential economy of the Loan Fund, and dying men the advantages of the Annuity Certificate. And then, on the other hand, we also wonder at the magnificent income of \$120,000 per annum, in the very babyhood of the Society. I am reminded of what is often said of Methodism, that it is a child of Providence. Six years ago, just when the shock of war had passed by, and emigration lifted afresh its floodgates upon the great West; just when the vast regions of the South were thrown open to the tide of Northern civilization and untrammelled Christian doctrine, just then the Church Extension Society, sprung into being to accompany the tide of Western and Southern emigration, to lay deep and strong the foundations of the Church. Perhaps an illustration will aid in showing the advantages of this Society to this Western civilization. At one of the depots of the Pacific Railroads, a party of Christian ministers stopped for the night. In the cemetery of that hastily developed village were eighty graves; all but two of the sleepers had died by the hand of violence. These ministers preached at the depot. God blessed the effort. A promise was made if the people would raise a certain sum, one thousand dollars should be given them by the Church Extension Society. The offer was accepted, and in a short time a neat, commodious church pointed its warning spire towards heaven. And now you would scarcely recognize the place, such order and peace prevail where the orgies of the gambling saloon and midnight revel so recently filled the air. Many of the worst characters have moved out West to open their hell. We must move with them. Christ must be set face to face with these moving forces of darkness. Bro. Spillman has on his entire district but three congregations who worship in church buildings. There are thousands gathered from Sabbath to Sabbath in "Bush-arbor," worshipping the God of our fathers.

The money asked for is not to be squandered in desultory efforts, but in laying cornerstones and in saving embarrassed property from the auctioneer's hammer, to the suffering band of trustees, who in many instances have embarrassed themselves to help the cause of God. And where is New England in this grand work? New England Methodism ought to have, from its very history, a deep interest in this movement. D. T.

Commercial.

BOSTON MARKET.

WHOLESALE PRICES.

Jan. 25, 1871.

GOLD.—\$1.104.
SILVER.—Superfine, \$5.50 to 6.00; extra, \$6.75 to 7.25; Michigan, \$6.50 to 7.75; St. Louis, \$6.75 to 10.00.
MIXED NEW CORN.—\$4 to \$5; bush; Mixed Yellow, \$6 to \$7.
OATS.—\$2 to 70c.
RICE.—\$1.10 to 1.15 bush; Shorts, \$28.00 to 28.50.
SHEEP.—Timothy, Herd's Grass, \$5.50 to \$6.00; Red Top, \$3.75 per sack; R. I. Bent, \$2.50 per bushel; Clover, 1½¢ per lb.
APPLES.—Per barrel, \$3.50 to 4.00.
PORK.—\$24.00 to 25.00; Lard, 13¢ to 14¢; Hams, 1¢ to 1½¢ per lb.
BUTTER.—37 to 38¢ per lb. Prime, 43¢.
CHEESE.—Factory, 14 to 15¢; Dairy, 8 to 15¢.
EGGS.—\$2 to 33¢ per dozen.
DRIED APPLES.—6 to 8¢ per lb.
HAY.—\$19.00 to 25.00 per ton by cargo; \$20.00 to 30.00 per ton, by car load.
POTATOES.—\$3.50 per barrel.
SWEET POTATOES.—\$4.50 to 5.00 per bbl.
BEANS.—Extra Fair, \$2.75; medium, \$2.00 to 2.25; common, \$1.50 to 1.75.
LEMONS.—\$5.00 per box.
ORANGES.—\$3.00 to \$3.50 per box.
MALLOW SQUARE.—\$4.50 per cwt.; Hubbard, do., \$5.50 per cwt.
ONIONS.—\$5.00 per barrel.
CARROTS.—\$2.25 per barrel.
BEETS.—\$1.75 per bushel.
CABBAGES.—\$3.00 per barrel.
WHITE TURNIPS.—\$2.25 to 2.50 per barrel.
CAULIFLOWERS.—\$14.00 to 15.00 per bbl.

REMARKS.—Flour Market is firm, and full prices obtained. Seeds quiet. Pork advancing, with considerable call. Butter in fair request. Eggs dull. Quotations hardly sustained. Onions and Lemons plenty, at lower prices. Cranberries firm and full prices realized.

